

التعليقَاتُ عَلَىَ
الْأَرْبَعِينَ النَّوْوَرِيَّةِ

لِفَضْلَةِ الشَّيخِ
مُحَمَّدِ بْنِ رَصَّالِحِ الْعُثَمَيْنِ

Explanatory Notes on

Imaam an-Nawawee's

Forty Ahadeeth

~ Revisited ~

Based on the works of the Imaam, the Faqeeh, the Mufassir,
his Eminence Shaykh Muhammad ibn Saalih al-'Uthaymeen

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Based on the works of the *Imaam*, the *Faqeeh*, the *Mufassir*,
his Eminence Shaykh Muhammad ibn Saalih al-
'Uthaymeen, may Allaah bestow mercy upon him.

Translated by: Aboo Mu'aawiyah 'Aqeel ibn Kenneth Ingram

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Publisher's Foreword:

The Focus of the 2nd Edition¹

We have corrected all of the 'Arabic text from the 1st edition of Explanatory Notes on Imaam an-Nawawee's Forty Ahaadeeth. We also corrected the 'Arabic text for all of the Qur'aan used and additional explanatory Ahaadeeth used by Imaam al-'Uthaymeen ﷺ to facilitate the memorization of the explanatory proofs for those students of knowledge who wish to memorize further than the forty Ahaadeeth alone.

In all, we have re-edited the old publication; thus, we have called it Explanatory Notes on Imaam an-Nawawee's Forty Ahaadeeth - Revisited-. The reader will find this 2nd edition to be much more pleasing to the eye by way of format and design. More than any other publication, this publication leads the way with requests; As a result, we pray to meet and go beyond our customer's expectations.

¹ **Acknowledgement:** We would like to take a minute to thank those who assisted and encouraged us in this effort in conformity with the *Hadeeth*,

لَا يَشْكُرُ اللَّهُ مَنْ لَا يَشْكُرُ النَّاسَ

"Whoever has not thanked the people has not thanked Allaah." ¹

Therefore, after Allaah, We must initially thank our four brothers and callers to Allaah: 'Aqil Ingram (for the basis of this translation) Aboo Uways 'Abdullaah Ahmad 'Alee ﷺ (for his advice and encouragement), Taalib 'Abdullaah (for his support and advice), Aboo Mujaahid Fareed 'Abdullaah (for the excellent checking of the Ahaadeeth). Furthermore, we would like to thank our noble brothers at Maktabus-Salafiyyah (Birmingham, UK.) for taking the time and putting forth an effort in a review of the translation.

Tarbiyyah Bookstore Staff

A Biography of Imaam An-Nawawee²

His Lineage:

He is the *Imaam*, the *Haafidh*, the *Faqeeh*, the *Muhaddith*, Yahya ibn Sharfuddeen Muree ibn Hasan al-Hizaamee al-Huraanee ash-Shaafi'ee, Aboo Zakariyyah, "Muhyuddeen" (the one who enlivens the religion). "Muhyuddeen" is the nickname of Imaam an-Nawawee and he used to dislike being called that out of humbleness to Allaah, The Exalted, since the *Deen* (religion) is lively, established, and continuous without any need of someone to keep it alive, so that it is a proof against whoever neglects and discards it. Al-Lakhmee stated, "It is authentically reported on him (an-Nawawee) that he said, 'I have not made it permissible for anyone to nickname me "Muhyuddeen."

His Birth & Early Upbringing:

He was born in *Nawaa* during the middle ten days of the month of Allaah, *Muharram*, in the year 631H. He grew up there frequenting the people of virtue; exemplifying them in his affairs; abandoning distracting pastimes and play. He memorized the *Qur'aan* before reaching puberty. In the nineteenth year of his life, his father sent him to Damascus to seek knowledge. He enrolled in *al-Madrasah ar-Rawaahiyah* near *al-Jaami' al-Umawee* in Damascus during the year 649H. He memorized *at-Tanbeeh* in four-and-a-half months, and he read *al-Muhibb* of ash-Shayraanee in the remainder of the year with his primary *Shaykh*, Ishaaq ibn Ahmad ibn 'Uthmaan al-Maghribi al-Maqdisee, who is his first *Shaykh* in *Fiqh*.

² Taken from *Sharh al-Arba'een an-Nawawiyah* of ibn Daqeeq al-'Eed (p. 5 – 8)

He attended twelve lessons with his *Mashayikh* every day with their explanations and elucidations. He was occupied with medicine, placing importance and significance on it except that Allaah, The Exalted, deterred him from that turning him to teach at *Daarul-Hadeeth* in *al-Ashrafiyyah*, Damascus in the year 665H. He resided there although he was prevented from its abundant discoveries until he passed away ﷺ.

In the year 651H, he made *Hajj* (Pilgrimage) with his father. He became sick during his journey and was stricken with a fever from the time that he left his home town *Nawaa*, without separating from him (i.e. his father), until the day of '*Arafah* being patient and perseverant. He then returned home to Damascus.

His Character & Distinguishing Qualities:

He ﷺ was a scholar, ascetic, pious, and righteous person. He would not waste an hour in disobedience to Allaah. He was very vigilant in his worship and writings, commanding the good and forbidding the evil. He faced kings and those beneath them. From the realistic examples, this is what occurred between him and Thaahir in Baybaras. King Thaahir summoned him to sign a *Fatwaa* (religious verdict) that had blatant oppression therein. He presented himself. He was a *Shaykh* with a thin body, tattered clothing, and a small turban. He (i.e. King Thaahir) belittled and undervalued him saying, "O *Shaykh*! Write your signature on this *Fatwaa* (religious verdict)." He, ﷺ peered at it and said, "I will not write nor will I sign." The king said angrily, "And why not?" The *Shaykh* said, "Because it has blatant oppression in it." The king became even angrier and said, "Strip him of all his position and stature". They said, "He does not possess anything." He (i.e. King Thaahir) was then preparing to slay him but Allaah prevented him and withheld his hand. It was said to the king, "This is amazing! How can you not kill him while he has

taken this stance towards you?" Therefore, he said, "Surely, by Allaah, I pardon him."

This is the character and distinguishing qualities of Imaam an-Nawawee, may Allaah bestow mercy upon him. Allaah, The Exalted, has placed love for him in the hearts of all people. This is the virtue of Allaah that He gives to whomever He wills of His righteous servants.

His Works:

Imaam an-Nawawee رض has many works. We will mention some of them, to give an example, but not all: *Sharh Saheeh Muslim*, *al-Irshaad*, *at-Taqreeb wat Tayseer fee Ma'rifah Sunan al-Basheer an-Nadheer*, *Tadheeb al-Asmaa wal Lughaat*, *Tibyaan fee Adaab Hamlatil Qur'aan*, *Minhaaj at-Taalibeen*, *Bustaan al-Aarifeen*, *Khulaasatul Ahkaam fee Muhimmaat as-Sunan wa Qawaa'id al-Islaam*, *Rawdah at-Taalibeen wa 'Umdatul Mufteen* (And it is the prime research tool regarding the subsidiary branches of the *Madhhab* of Imaam ash-Shaafi'ee, رض, *Sharh al-Muhdhib*, *Riyaadus Saaliheen*, and *Hilyatul Abraar wa Shi'aarul Akhbaar fee Talkhees ad-Da'waat wal Adhkaar*.

His Death:

He passed on Wednesday, 24th of *Rajab* in the year 676H in his hometown *Nawaa*. He was buried there, and the news of his death caused a great sadness to Damascus and its people. More than six hundred households prayed over him. May Allaah bestow mercy upon him, make His expansive gardens serene for him, and reward him for what he has presented for Islaam and the Muslims. Surely, He hears and answers (the supplication).

A Biography of Imaam ‘Uthaymeen³

His Lineage:

He is Aboo ‘Abdullaah Muhammad ibn Saalih ibn Muhammad ibn ‘Uthaymeen al-Wuhaybee at-Tameemee

His Birth:

His Eminence, the Shaykh ﷺ was born in the city of ‘Unayzah, one of the cities of Qaseem, on the 28th of Ramadhaan 1347H.

His Early Upbringing:

He read the noble *Qur'aan* to his grandfather on his mother's side of the family, ‘Abdur Rahmaan ibn Sulaymaan Aali Daamigh. He memorized it and then began to seek knowledge. He learned penmanship, arithmetic, and some sciences of literature. The Shaykh was granted intelligence and the utmost zeal and enthusiasm in obtaining knowledge as well as sitting with the scholars. At the forefront of these scholars was the Shaykh, *al-‘Allaamah*, the *Mufassir*, the *Faqeeh*, ‘Abdur-Rahmaan ibn Naasir as-Sa’dee. Shaykh ‘Abdur-Rahamaan had two of his students appointed to teaching the youth, Shaykh ‘Alee as-Saalihee and Shaykh Muhammad ibn ‘Abdul ‘Azeez al-Mutawwi’. Shaykh Muhammad (al-‘Uthaymeen), ﷺ, read with them: *Mukhtasar al-‘Aqeedah al-Waaṣitiyyah* by Shaykh ‘Abdur-Rahmaan as-Sa’dee, *Minhaaj as-Saalikeen feel Fiqh* by Shaykh ‘Abdur-Rahmaan as-Sa’dee; as well as, *Aajuroomiyyah*, and *Alfiyyah* concerning grammar and morphology.

³ Taken from *Sharh Kitaab Hiliyyatu Taalibil ‘Ilm* by Imaam ‘Uthaymeen (p. 11 - 13)

He read with Shaykh 'Abdur-Rahmaan ibn 'Alee ibn 'Awdaan in inheritance and *Fiqh*. He read with Shaykh 'Abdur-Rahmaan ibn Naasir as-Sa'dee who is considered his primary Shaykh since he constantly accompanied him. He read with him in *Tawheed*, *Tafseer*, *Hadeeth*, *Fiqh*, and Principles of *Fiqh*, Inheritance, *Hadeeth Terminology*, Grammar, and Morphology.

His Academic Life:

When the *Ma'had al-'Ilmee* was opened in *Riyaadh*, he enrolled there in the year 1372H. The Shaykh stated ﷺ: "I entered the *Ma'had al-'Ilmee* in the second year. I enrolled there due to the advice of Shaykh 'Alee as-Saalihee and after I sought permission from Shaykh 'Abdur-Rahmaan as-Sa'dee, ﷺ. In that time, the *Ma'had al-'Ilmee* was divided into two sectors: advanced and general. I was in the advanced sector. During that time, whoever so desired could spring ahead, as they say, meaning he (a person) would study the proceeding year during the school vacation then test in the beginning of the succeeding year. If he passed, he would advance to the next year, and due to this I shortened time." (The end of his speech.)

After two years, he graduated and was appointed as a teacher of the *Ma'had al-'Ilmee* in *'Unayzah* while continuing to study in the Faculty of *Sharee'ah* and at the hands of Shaykh 'Abdur-Rahmaan as-Sa'dee.

When Shaykh 'Abdur-Rahmaan as-Sa'dee passed away in the year 1376H ﷺ, Shaykh Muhammad (al-'Uthaymeen) ﷺ was promoted to *Imaam of al-Jaami' al-Kabeer (Masjid)* and head of education at *Maktabah 'Unayzah al-Wataniyyah* while continuing to teach in the *Ma'had al-'Ilmee*. He then transferred to teach in both the Faculty of *Sharee'ah* and *Usoolud-Deen* in a branch of the *Islaamic University of Muhammad ibn Sa'ood* in *Qaseem*. He did not cease (to teach there)

until his death ﷺ, all the while being a member of the Committee of Major Scholars of the Kingdom of Saudi Arabia.

His Books & Works:

The Eminent *Shaykh* has many works exceeding eighty (in number), from them:

- 1 – *Izaalatus Sitaar ‘an al-Jawaab al-Mukhtaar li Hidaayatul Muhtaar*
- 2 – *Usool fee at-Tafseer*
- 3 – *Usool fee ‘Ilmil Usool*
- 4 – *ad-Diyaa al-Laami’ minal Khutb al-Jawaami’*
- 5 – *al-Qawaa’id al-Muthlaa fee Sifaatillah wa Asmaa’ihi al-Husnaa*
- 6 – *al-Qawlul Mufeed ‘ala Kitaab at-Tawheed*
- 7 – *Sharh al-Aqeedah al-Waasitiyyah*
- 8 – *Sharh Kitaab at-Tawheed min Saheeh al-Bukhaaree*
- 9 – *Sharh Kashf ash-Shubuhaat*
- 10 – *Sharh Lum’atul ‘I’tiqaad al-Haadee ilaa Sabeel ar-Rishaad*

His Illness & Death:

The *Shaykh* passed, may clouds of mercy be upon him, on Wednesday coinciding with the 15th of *Shawwaal* in the year 1421H.

We ask Allaah, The Most High, The All Capable to immerse him in His mercy, to raise his rank and degree, and to gather him amongst the ranks of the righteous and martyrs. Aameen.

Imaam an-Nawawee's Introduction

All praise is due to Allaah, Lord of all in existence, the One who supports and manages the heavens and the earths, and the One who disposes the affairs of the creation in entirety. He sent the Messengers- may salutations and blessings be upon them -to those who will be taken into account; for the sake of their guidance, and to explain the Religion with definitive proofs, and lucid, and clear evidences. I praise Him for all of his blessings, and I ask Him for an increase of virtue and honor.

I bear witness that none has the right to be worshipped in truth, except The One, The Irresistible, The Generous, and The All Forgiving. I bear witness that our leader Muhammad is His servant, messenger, beloved, and bosom friend. He is the best of the creation, and has been honored with the miraculous and powerful *Qur'aan* that is continuous throughout successive and ensuing years. He has been honored with the illuminating and enlightening *Sunnah* for those seeking guidance. He has been specified with *Jawaami' al-Kalim* (the ability to say small words with expansive meaning) and the eminence of the Religion. May the salutations and blessings of Allaah be upon him, the other prophets and messengers along with their families, and the remainder of the righteous.

To proceed:

It has been narrated to us on 'Alee ibn Abbee Taalib, 'Abdullaah ibn Mas'ood, Mu'aadh ibn Jabal, Aboo ad-Dardaa, Ibn 'Umar, Ibn 'Abbaas, Anas ibn Maalik, Aboo Hurayrah, and Aboo Sa'eed al-Khudree, may Allaah, The Exalted, be pleased with them, from many and various narrations that the Messenger of Allaah ﷺ said,

مَنْ حَفِظَ عَلَىٰ أُمَّتِي أَرْبَعِينَ حَدِيثًا مِنْ أَمْرِ دِينِهَا، بَعَثَهُ اللَّهُ يَوْمَ
الْقِيَامَةِ فِي زَمْرَةِ الْفُقَهَاءِ الْعُلَمَاءِ

“Whoever from my Ummah (Muslim Nation) memorizes forty
Ahaadeeth regarding affairs of the religion, Allaah will resurrect
him on the Day of Judgment amongst the ranks of the Fuqahaa
and the scholars.”

In a narration,

بَعَثَهُ اللَّهُ فَقِيهًا عَالِمًا

“Allaah will resurrect him as a Faqeeh and scholar.”

And in the narration of Aboo ad-Dardaa ﷺ,

وَكُنْتُ لَهُ يَوْمَ الْقِيَامَةِ شَافِعًا وَ شَهِيدًا

“On the Day of Judgment, it will be an intercessor and a witness
for him.”

And in the narration of ibn Mas’ood ﷺ,

وَقَيْلَ لَهُ : أَدْخُلْ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شِئْتَ

“It will be said to him, ‘Enter any of the doors of Paradise that you
wish.’”

And in the narration of ibn ‘Umar رضي الله عنه،

كُتِبَ فِي زُمْرَةِ الْعُلَمَاءِ، وَ حُشِرَ فِي زُمْرَةِ الشُّهَدَاءِ

“He will be written amongst the ranks of the scholars and gathered amongst the ranks of the martyrs.”

In addition, all of the Masters of *Hadeeth* have agreed that it is an unauthentic *Hadeeth*, even if it has many narrations.

The scholars have written works on this subject, which cannot be enumerated. The first that I know to write about it is ‘Abdullaah ibn Mubaarak, then Muhammad ibn Aslam; the Scholar, the *Rabbaanee*, then Hasan ibn Sufyaan an-Nasaa’ee, then Aboo Bakr al-Aajuree, Aboo Bakr Muhammad ibn Ibraheem al-Asfahaanee, ad-Daruqutnee, al-Haakim, Aboo Na’em, Aboo ‘Abdur Rahmaan as-Sulamee, Aboo Sa’eed al-Maaleenee, Aboo ‘Uthmaan as-Saaboonee, ‘Abdullaah ibn Muhammad al-Ansaree, Aboo Bakr al-Bayhaqee, and a number of others from the past and present, that cannot be counted.

I sought the counsel of Allaah, The Exalted, in gathering forty *Ahaadeeth* in compliance with those Imaams who are guideposts and the vanguards of Islaam. The scholars have agreed on the permissibility of acting upon an unauthentic *Hadeeth* concerning virtuous actions.⁴ Even with this, I am not dependent on this

⁴ This is an issue of difference amongst the scholars. Those who view its permissibility state the following conditions:

1. The *Hadeeth* should not have extreme weakness.
2. The *Hadeeth* has to be in accordance with a general principal in the *Sharee’ah*.
3. It cannot be believed that this *Hadeeth* is ascribed to the Prophet ﷺ.

Additionally: Those who view its impermissibility, such as Imaam al-Albaanee ﷺ, utilize arguments such as: “It is agreed upon by the scholars of *Hadeeth* that an unauthentic *Hadeeth* only benefits speculation and speculation is as Allaah says, ‘Speculation does not enrich the truth in anything.’ *Sooratul-Yoonus* (10): 36, and as in the *Hadeeth* related by Imaam al-Bukhaaree and Imaam Muslim, “Beware of speculation since speculation is the most despicable of *Hadeeth*.” And

Hadeeth. Rather, (I am dependent) upon his statement  in the authentic Hadeeth,

لِيَلْعَلَّ الشَّاهِدُ مِنْكُمْ الْغَائِبُ

“Let the one who was present relay to the one who was absent.”⁵

And his statement ,

نَصَّرَ اللَّهُ أَمْرَءًا سَمِعَ مَقَالَتِي فَوَعَاهَا فَلَدَاهَا كَمَا سَمِعَهَا

“May Allaah brighten the man who hears my statement, memorizes it, and relays it just as he heard it.”⁶

Subsequently, you have from the scholars those who have compiled forty Hadeeth concerning the fundamentals of the religion, others concerning the subsidiary branches, others concerning Jihaad, others concerning Zuhd,⁷ others concerning manners, and others concerning admonishments. All of them are righteous intentions, and may Allaah be pleased with those who had these righteous intentions. I deemed it appropriate to compile forty (Ahaadeeth) more important than all of these entirely, and it is forty Ahaadeeth that encompasses all of that. Every Hadeeth has in it a grand principle from the principles of the Religion. The scholars have

the Hadeeth in Tirmidhee which is graded Saheeh by Imaam al-Albaanee, “Fear relaying Hadeeth on me except that which you have knowledge of.” For further details refer to the introduction of *Saheeh al-Jaami' as-Sagheer* by Imaam al-Albaanee  (p. 44 – 55)

⁵ Al-Bukhaaree 1/67; Muslim 3/1679

⁶ Ibn Maajah 1/231; Imaam Ahmad in *al-Musnad* 80-82/4 ; ad-Daarami 227-228/1

⁷ Shaykh Islaam ibn Taymiyyah  has defined ‘Zuhd.’ The legislated Zuhd is leaving off everything that does not benefit in the Hereafter and focusing the heart on that which is with Allaah. *Majmoo' Fataawaa* (10/641).

described it as Islaam orbits and revolves around it, or that it is half of Islaam, or a third of it, or similar to these (statements). Thereafter, I was devoted to making these forty (*Hadeeth*) authentic. The majority of it is in *Bukhaaree* and *Muslim*. I mentioned them without the chains of narration to facilitate its memorization and to make its benefit universal, by the will of Allaah, The Exalted. Then I trailed it with chapter headings that are precise in its wording.

It is appropriate for every person who is striving for the hereafter to have knowledge of these *Ahaadeeth* due to what they incorporate of important affairs, as well as what they comprise of exhortation and directing to all of the obedient acts. That is apparent to anyone who reflects.

My dependence is upon Allaah as well as my commitment and reliance. Praise and blessing belong to Him and success and salvation is by way of Him.

Hadeeth Number One:

Actions Depend Upon their Intentions

Text of the Hadeeth

عَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصٍ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - يَقُولُ :

“إِنَّمَا الْأَعْمَالَ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ أَمْرٍ مَا نَوَى، فَمَنْ كَانَ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَ هِجْرَتُهُ إِلَيْنَا يُصِيبُهَا أَوْ امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ.” متفق عَلَيْهِ

On the authority of the Chief of the Believers, Aboo Hafs 'Umar ibn al-Khattaab ﷺ, who said:

I heard the Messenger of Allaah ﷺ saying: “The reward of actions depends upon the intentions and every person will get the reward according to what he has intended. Thus, he whose migration was for Allaah and His Messenger, his migration was for Allaah and His Messenger, and he whose migration was to achieve some worldly benefit or to take a woman in marriage, his migration was for that which he migrated.” (Related by Bukhaaree and Muslim)⁸

⁸ Al-Bukhaaree #1; Muslim #1907; Aboo Daawood #2201; at-Tirmidhee #1647; Ibn Maajah #4227; an-Nisaa'ee 58-60/1; Imaam al-Bayhaqee in *as-Sunan al-Kubraa* #7464

Explanation:

This *Hadeeth* is a great foundation regarding the actions of the heart due to the intentions stemming from the actions of the heart. The scholars have said: This *Hadeeth* is half of worship because it is the scale of the inward actions. As well, the *Hadeeth* of 'Aa'ishah رضي الله عنها,

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ

"Whoever innovates into this affair of ours that which is not from it shall have it rejected." ⁹

And in another wording,

مَنْ عَمِلَ عَمَلاً لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

"Whoever does an action that is not from this affair of ours shall have it rejected." ¹⁰

This *Hadeeth* is half of the Religion because it is the scale of the outward actions. So the benefit derived from his statement,

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

"The reward of actions depends on their intentions."

Meaning: there is no action except that it has an intention. That is because it is impossible for any person that has intellect and the

⁹ Al-Bukhaaree #2697

¹⁰ Saheeh Muslim after *Hadeeth* #1718

ability of choice to perform an action without an intention. Even some of the scholars have said, “If Allaah were to burden us with actions without intentions, then there would be from responsibility that which no one could bear”.

Branching from this benefit: The refutation upon those who have been whispered to, who do actions repeatedly, a number of times, and then the Shaytaan (Satan) whispers to them saying, “you did not have an intention.” We say to them, “No. It is impossible, ever, to do an action without an intention so lessen the burden on yourselves and leave off these whispers.”

From the Benefits of this Hadeeth:

A person is rewarded, punished, or prohibited based upon his intention. This is due to the statement of the Prophet ﷺ,

فَمَنْ كَانَتْ هَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ

“Thus he whose migration was for Allaah and His Messenger, his migration was for Allaah and His Messenger.”

From the Benefits of this Hadeeth:

Actions, as well, are based upon what they lead to. Therefore, something that is *Mubaah* (permissible) in its origin can become obedience when a person intends well; for example, when a person intends in his eating and drinking piety upon obedience to Allaah. And due to this the Prophet ﷺ said,

تَسْهِّلُوا فَإِنْ فِي السُّحُورِ بَرَكَةٌ

“Eat the *Suhoor* (i.e. the small meal eaten before Fajr when fasting) for there is blessing in the *Suhoor*.” ¹¹

¹¹ Al-Bukhaaree #1923; Muslim #1095

From the Benefits of this Hadeeth:

It is appropriate for the teacher to strike examples that clarify the verdict. Due to this, the Prophet ﷺ struck the example of migration (*Hijrah*), and it (i.e. *Hijrah*) is to leave from the land of *Shirk* to the land of *Islaam*. He clarified that migration (*Hijrah*) is one action that a person can be rewarded for or obtain a sin. Thus, the one who migrates for Allaah and His Messenger is rewarded and achieves that which he intended, and the one who migrates to achieve some worldly benefit or to take a woman in marriage is prevented from this reward.

This *Hadeeth* enters the topic of worship, interaction with one another, marriage, and every category of *Fiqh*.



Hadeeth Number Two:

Explanation of Islaam, Eemaan & Ihsaan

Text of the Hadeeth

عَنْ عُمَرَ - رَضِيَ اللَّهُ تَعَالَى عَنْهُ - أَيْضًا قَالَ: بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - ذَاتَ يَوْمٍ، إِذْ طَلَّ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الْشَّيْابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثْرُ السَّفَرِ، وَلَا يَعْرَفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - فَأَسْتَدَرَ رُكْبَتِيهِ إِلَى رُكْبَتِيهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخِذَيْهِ، وَقَالَ: يَا مُحَمَّدُ، أَخْبِرْنِي عَنِ الإِسْلَامِ؟ فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

”الإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتَقِيمَ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتَحْجُجَ الْبَيْتَ إِنِّي أَسْتَطَعْتَ إِلَيْهِ سَبِيلًا.“ قَالَ: صَدَقْتَ. فَعَجَبْنَا لَهُ يَسْأَلُ وَيُصَدِّقُهُ. قَالَ: فَأَخْبِرْنِي عَنِ الإِيمَانِ؟ قَالَ: ”أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرَسُولِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ.“ قَالَ: صَدَقْتَ. قَالَ: فَأَخْبِرْنِي عَنِ الإِحْسَانِ؟ قَالَ: ”أَنْ تَعْبُدَ اللَّهَ كَائِنَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ.“ قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ؟ قَالَ: ”مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ!“ قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَتَهَا؟ قَالَ: ”أَنْ تَلِدَ الْأَمَةَ رَبَّتَهَا، وَأَنْ تَرَى الْحُفَّةَ الْغَرَّةَ الْعَالَةَ رَعَاءَ الشَّاءِ يَنْطَاوِلُونَ فِي الْبُنْيَانِ.“ ثُمَّ انْطَلَقَ فَلَبِثَتْ مَلِيًّا، ثُمَّ قَالَ: ”يَا عُمَرُ أَتَدْرِي مَنِ

السَّائِلُ؟” قَلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: “فِإِنَّهُ جِبْرِيلُ، أَتَاكُمْ يُعْلَمُكُمْ دِينَكُمْ.” رَوَاهُ مُسْلِمٌ

Also, on the authority of 'Umar رض who said:

One day, while we were sitting with the Messenger of Allaah ﷺ a man came before us whose clothes were exceedingly white and whose hair was exceedingly black. There were no signs of travel seen on him and none of us knew him. He approached and sat down by the Prophet ﷺ resting his knees to his and placing the palms of his hands on his thighs, then he said, “O Muhammad, inform me about Islaam.” So the Messenger of Allaah ﷺ said, “Islaam is to testify that none has the right to be worshipped in truth except Allaah and that Muhammad is the Messenger of Allaah, to establish the prayer, to pay the Zakaat, to fast in Ramadhaan, and to make the pilgrimage (Hajj) to the House (i.e. the Ka'bah in Makkah) if you are able to do so.” He said, “You have spoken the truth,” and we were amazed that he was asking him and telling him that he had spoken the truth. He said, “So inform me about Eemaan (Faith).” He said, “It is to believe in Allaah, His angels, His books, His messengers, the Last Day, and to believe in the Divine Decree (Qadr), both the good and the evil thereof.” He said, “You have spoken the truth.” He said, “Then inform me about Ihsaan (i.e. perfection in worship).” He said, “It is to worship Allaah as though you see Him and if you are not able to (worship Allaah as though you) see Him then He sees you.” He said, “Then inform me about the Hour (i.e. the Day of Judgment).” He said, “The one being questioned is not more knowledgeable about it than the questioner.” He said, “Then inform me about its signs.” He said, “That the slave girl gives birth to her female slave master and that you will see the barefooted, naked, destitute shepherds competing in construction of lofty buildings.” Then he departed and I stayed for a time. So the Messenger of Allaah ﷺ said, “O 'Umar, do you know who the questioner was?” I said,

“Allaah and His Messenger know best.” He said, “That was Jibreel who came to teach you your religion.” (Related by Muslim)¹²

Explanation:

From the Benefits of this Hadeeth:

From the guidance of the Prophet, ﷺ is sitting with his Companions. This guidance indicates the excellent character of the Prophet ﷺ. It is appropriate that a person associates and mixes with the people and he should not withdraw and seclude himself from them.

From the Benefits of this Hadeeth:

Mixing with the people is better than secluding and separating from them as long as a person is not in fear of his Religion. If he is in fear of his Religion then separation is better due to the statement of the Prophet ﷺ,

يُوشِّكُ أَنْ يَكُونَ خَيْرُ مَا لِرَجُلٍ غَنِّمَ يَتَّبِعُ بِهَا شَعْفَ الْجَبَالِ
وَمَوَاقِعَ الْقَطْرِ

“It is almost to the point that the best wealth of a man is a goat that he follows to the peak of the mountains and the place of raindrops (i.e. the clouds).”¹³

¹² Muslim #5; Aboo Daawood #4695; at-Tirmidhee #2610; an-Nisaa’ee 101-97/8; Ibn Maajah #63; Imaam Aboo Ya’laa in his *Mukhtasar* #237; *Sharhus-Sunnah* of Imaam al-Baghawee #2

¹³ Al-Bukhaaree #3300

From the Benefits of this Hadeeth:

It is possible for the angels to appear to the people in the form of man, since Jibreel ﷺ came to the Companions with the description mentioned in the Hadeeth,

رَجُلٌ شَدِيدٌ بَيَاضِ الشَّيَابِ، شَدِيدٌ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثْرٌ
السَّفَرِ، وَ لَا يَعْرُفُهُ مِنَ الْأَحَدِ

“A man came before us whose clothes were exceedingly white and whose hair was exceedingly black. There were no signs of travel seen on him and none of us knew him.”

From the Benefits of this Hadeeth:

An example of the superb manners that the student should have in front of his teacher, since Jibreel ﷺ sat in front of the Prophet ﷺ. This sitting indicates manners, attentiveness, and being prepared for what is being relayed to him. Consequently, he sat resting his knees to his and placing the palms of his hands on his thighs.

From the Benefits of this Hadeeth:

The permissibility of calling the Prophet ﷺ by his name due to his saying,

يَا مُحَمَّدُ

“O Muhammad.”

It is possible that this was before the prohibition, i.e. the prohibition of Allaah regarding that in His statement,

﴿ لَا تَجْعَلُوا دُعَاءَ الْرَّسُولِ بَيْنَكُمْ كَذُعَاءٍ بَعْضُكُمْ بَعْضًا ﴾

“Do not call on the Messenger as you call on one another.”

[Sooratun-Noor (24): 63]

This is according to one of the explanations. It is possible that this is the norm of the Bedouins who come to the Messenger ﷺ calling him by his name, يَا مُحَمَّدٌ “O Muhammad.” This is more likely since the first one requires dates.

From the Benefits of this Hadeeth:

The permissibility of a person asking a question about something he has knowledge of in order to teach those who do not know since Jibreel ﷺ knew the answer. This is due to his statement in the Hadeeth, صَدَقْتَ “You have spoken the truth”. Therefore, if the questioner intends for those around the instructor to learn, this is considered teaching them.

From the Benefits of this Hadeeth:

The indirect cause takes on the ruling of the direct cause if the direct cause is based on the indirect cause due to his statement ﷺ,

فَإِنَّهُ جِبْرِيلُ، أَتَاكُمْ يَعْلَمُكُمْ دِينَكُمْ

“That was Jibreel ﷺ who came to teach you your religion.”

This is the case even though the teacher is the Messenger ﷺ, since Jibreel ﷺ was the reason for him being questioned; the Messenger ﷺ deemed him the teacher.

From the Benefits of this Hadeeth:

A clarification that Islaam has five pillars because the Prophet ﷺ responded by saying,

الإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنْ مُحَمَّدًا رَسُولُ اللَّهِ، وَتَقِيمَ
الصَّلَاةَ، وَتُؤْتِيَ الزَّكَةَ، وَتَصُومَ رَمَضَانَ، وَتَحْجُجَ الْيَمِينَ إِنْ اسْتَطَعْتَ
إِلَيْهِ سَبِيلًا

“Islaam is to testify that none has the right to be worshipped in truth except Allaah and that Muhammad is the Messenger of Allaah, to establish the prayer, to pay the Zakaat, to fast in Ramadaan, and to make the Pilgrimage (Hajj) to the House (i.e. the Ka’bah in Makkah) if you are able to do so.”

From the Benefits of this Hadeeth:

It is imperative to bear witness with your tongue while having certainty in your heart that ‘Laa ilaaha illallaah.’ Therefore, the meaning of ‘Laa ilaaha illallaah’ is that there is no deity worshipped in truth except Allaah. Hence, you bear witness with your tongue while having certainty in your heart that there is nothing worshipped from the creation, whether it be the Prophets, or the allies of Allaah, or the righteous, or the trees, or the stones, or other than that in truth except Allaah. Everything worshipped other than Allaah is false due to the statement of Allaah, The Exalted:

﴿ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ
الْبَطِلُ وَأَنَّ اللَّهَ هُوَ أَعْلَى الْكَبِيرِ﴾

“That is because Allaah – He is the truth, and what they invoke besides Him is falsehood. And verily, Allaah – He is the Most High, the Most Great.”

[Sooratul Hajj (22): 62]

From the Benefits of this Hadeeth:

This Religion is not complete without bearing witness that Muhammad is the Messenger of Allaah, and he is Muhammad ibn ‘Abdullaah al-Qurayshee al-Haashimee ﷺ. Whoever would like more complete knowledge of this noble Messenger, he should read the Qur'aan and whatever is easy from the Sunnah and books of history.

From the Benefits of this Hadeeth:

The Messenger of Allaah ﷺ combined the bearing witness that ‘Laa ilaaha illallaah’ and Muhammad is the Messenger of Allaah together in one pillar. This is because worship is not complete except with two components: *Ikhlaas* (sincerity of worship for Allaah) and it is comprised in the bearing witness that ‘Laa ilaaha ill Allaah’ and following the Messenger of Allaah ﷺ; and it is comprised in the bearing witness that Muhammad is the Messenger of Allaah. Due to this, the Prophet ﷺ combined them into one pillar in the *Hadeeth* of ibn ‘Umar,

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ...

“*Islaam is founded on five (pillars): Bearing witness that none has the right to be worshipped in truth except Allaah and that Muhammad is the Messenger of Allaah, to establish the prayer...*”

¹⁴ and he mentioned the entire *Hadeeth*.

From the Benefits of this Hadeeth:

The *Islaam* of the servant is not complete until he establishes the prayer. Establishing the prayer is to perform it properly as it has come in the legislation. Establishing the prayer has obligations and that which fulfills its completion and perfection. The obligation is

¹⁴ Al-Bukhaaree #8; Muslim #16

performing the minimal requirements in it. The completion and perfection is performing its subsidiary acts according to what is well known in the Book, *Sunnah*, and statements of the scholars.

From the Benefits of this Hadeeth:

Islaam is not complete without paying the Zakaat. Az-Zakaat is the obligatory wealth paid to those who deserve it. Allaah has clarified this in *Sooratut-Tawbah* in His statement:

﴿ إِنَّمَا الْصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسِكِينِ وَالْعَمَلِينَ عَلَيْهَا وَالْمُؤْلَفَةُ
قُلُوبُهُمْ وَفَ أَرْقَابِ وَالْغَرَمِينَ وَفَ سَيِّلِ اللَّهُ وَابْنِ السَّيِّلِ فَرِيضَةٌ
مِّنْ رَبِّ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴾

“The charities (here it means *Zakaat*) are only for the *Fuqaraa'* (poor), the *Masaakeen* (poor),¹⁵ those employed to collect the funds, to attract the hearts of those who have been inclined (towards Islaam), to the free the captives, for those in debt, for Allaah’s Cause, and for the wayfarer. It is a duty imposed by Allaah. And Allaah is The All Knower, All Wise.”

[*Sooratut-Tawbah* (9): 60]

¹⁵ **Translator’s Note:** Imaam ‘Abdur Rahmaan as-Sa’dee has stated concerning the *Fuqaraa'* (poor) and the *Masaakeen* (poor): “In this instance they are distinctly of two separate types. The *Faqeer* is in more need than the *Miskeen* since Allaah began with them, and He does not begin except with the most important then those of lesser importance. The *Faqeer* is explained to be the one who does not possess anything or he possesses some of his needs, but less than half. The *Miskeen* is the one that possesses half or more (of his needs) but does not possess what would completely suffice him. If he possessed that, then he would be rich, so they are given from the *Zakaat* what will cease their poverty.” (*Tayseer al-Kareem ar-Rahmaan* p. 341)

As for fasting *Ramadhaan*, it is worshipping Allaah, The Exalted, by abstaining from those things that break the fast from the time of *Fajr* until sunset, and *Ramadhaan* is the month between *Sha'baan* and *Shawwaal*.

As for pilgrimage (*Hajj*) to the House (i.e. the *Ka'bah* in *Makkah*), it is to intend to travel to *Makkah* in order to perform its rituals. It is stipulated by having the ability to do so since the majority of the time there is difficulty in it. By the same token, all of the obligations are stipulated by having the ability to do so due to His statement, The Exalted,

﴿فَاتَّقُوا اللَّهَ مَا مَا أَسْتَطَعْنُمْ﴾

“So fear Allaah as much as you are able.”

[Sooratut- Taghaabun (64): 16]

From the established principles with the scholars, “It is not obligatory without the ability, and it is not prohibited when there is a necessity”.

From the Benefits of this Hadeeth:

The angelic Messenger described the human Messenger, Muhammad ﷺ with truthfulness and honesty. Jibreel ﷺ spoke the truth by describing him with truthfulness and honesty for surely the Prophet ﷺ is the most truthful of the creation.

From the Benefits of this Hadeeth:

The aptitude and intelligence of the Companions when they were amazed how the questioner was validating the one who he asked. The origin is that the questioner is ignorant, and it is not possible for the ignorant to judge whether someone's speech is true or false. However, this astonishment ceased when the Prophet ﷺ said,

فَإِنَّهُ جِبْرِيلُ، أَنَا كُمْ يُعَلِّمُكُمْ دِينَكُمْ

“That was Jibreel who came to teach you your religion.”

From the Benefits of this Hadeeth:

Eemaan (faith) includes six matters:

1. Belief in Allaah
2. His Angels
3. His Books
4. His Messengers
5. The Last Day
6. The *Qadr* (the Divine Decree) and *Qadaa'* (the occurrence of that Divine Decree), the good and bad thereof

From the Benefits of this Hadeeth:

Distinguishing between Islaam and *Eemaan* (faith). When mentioned together, Islaam means the actions of the limbs and *Eemaan* (faith) means the actions of the heart, but when one is mentioned by itself then each one encompasses the other. Thus His statement, The Exalted,

﴿ وَرَضِيَتْ لَكُمْ أَلِّإِسْلَمُ دِينًا ﴾

“And I am pleased for you that Islaam is your religion.”

[Sooratul- Maa'idah (5): 3]

And His statement,

﴿ وَمَنْ يَتَّبِعْ غَيْرَ أَلِّإِسْلَمِ دِينًا ﴾

“And whoever follows a religion other than Islaam.”

[Soorah Aali 'Imraan (3): 85]

This incorporates Islaam and *Eemaan* (faith). And the statement of Allaah, The Blessed, The Exalted,

﴿ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ﴾

“And Allaah is with those who possess *Eemaan* (i.e. the *Mu'mineen*).”

[Sooratul-Anfaal (8): 19]

Also, those verses that resemble this incorporate *Eemaan* (faith) and Islaam. Likewise is His statement, The Exalted,

﴿ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ ﴾

“He must set free a slave who possesses *Eemaan* (faith),”

[Sooratun-Nisaa (4): 92]

This incorporates Islaam and *Eemaan* (faith). As for when they are mentioned together, this Hadeeth indicates the meaning of each.

From the Benefits of this Hadeeth:

Belief in Allaah is the most important and significant pillar of *Eemaan* (faith), and due to this the Prophet ﷺ superseded it when he said,

أنْ تُؤْمِنَ بِاللَّهِ

“It is to believe in Allaah.”

Belief in Allaah includes belief in His Existence, His Lordship (*Ruboobiyyah*), worship of Him Alone (*'Uloohiyah*), and His Names and Attributes. *Eemaan* (faith) is not only in His Existence, but it must include four components:

1. Belief in His Existence
2. His Lordship (*Ruboobiyyah*)
3. Worship of Him Alone ('Uloohiyyah)
4. His Names and Attributes

From the Benefits of this Hadeeth:

Belief in the angels: The angels are in the unseen world. Allaah has described them with many attributes in the *Qur'aan*, and the Prophet ﷺ has described them in his *Sunnah*. The manner that we believe in them is: We believe in those whose names have been specified and those whose names have not been specified, thus we believe in them generally. We also believe in what we have learned of their actions and occupations that they carry out. Likewise, we believe in what we have learned of their attributes that the Prophet ﷺ described them with. For instance, the Prophet ﷺ saw Jibreel (U) in his natural form that he was created, with six hundred wings engulfing the entire horizon.

Therefore, it is obligatory upon us that we believe in the angels, and that we love them since they are the servants of Allaah who uphold His Command as He, The Exalted, said:

﴿ وَمَنْ عِنْدَهُ رَلَا يَسْتَكِبُرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحِسِرُونَ يُسَبِّحُونَ ﴾

﴿ الَّيْلَ وَالنَّهَارَ لَا يَفْتَرُونَ ﴾

“And those that are near to Him (i.e. the angels) are not too proud to worship Him nor are they weary (of His worship). They (i.e. the angels) glorify His Praises night and day, and they do not slacken (to do so).”

[Sooratul-Anbiyaa (21): 19 – 20]

From the Benefits of this Hadeeth:

The obligation of believing in the Books that Allaah, The Mighty, The Majestic, revealed to His Messengers, may salutations and blessings be upon them. Allaah, The Exalted, said,

﴿ وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصَنَا عَلَيْكَ ﴾

“Surely, We have sent Our Messengers with clear evidences and revealed the Scripture to them and the Scale (i.e. *Meezaan*).”¹⁶
[Sooratul- Hadeed (57): 25]

Therefore, we believe in every book that Allaah revealed to His Messengers; however, we believe in them generally and we substantiate that they are the truth. Specifically, the previous books must have been distorted, altered, and tampered with. Thus, it is impossible for a person to distinguish between the truth and falsehood within them, and as a result, we say we believe in what Allaah revealed of the books in a general manner. Therefore, we are in fear of what has been distorted, altered, and tampered with. This concerns belief in the books. As for acting in accordance with them, this is only for what was revealed to Muhammad ﷺ and the others (books) have been abrogated by this legislation.

From the Benefits of this Hadeeth:

The obligation of believing in the Messengers may salutations and blessing be upon them. We believe that every messenger that Allaah sent is true and that he came with the truth, truthful in what he

¹⁶ **Translators Note:** Imaam 'Abdur-Rahmaan as-Sa'dee رحمه الله has stated concerning the word 'Scale' (i.e. *Meezaan*) in this verse: "And it is justice in statements, actions, and the religion that the Messengers came with. All of it is just in its commandments, prohibitions, interactions with the creation, crimes, blood money, punishments, inheritance, and other than that." (*Tayseer al-Kareem ar-Rahmaan* p. 842)

informed and truthful in what he commanded. We generally believe in those we do not have knowledge of and specifically in those who we know their fine points.

He, The Exalted, has said:

﴿ وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ ﴾

“And surely, We have sent Messengers before you. Some of them; we have relayed their stories to you, and some of them; We have not relayed their stories to you.”

[Sooraatul- Ghaafir (40): 78]

Therefore, those whom their stories have been relayed to us, we believe in them specifically. Those whom their stories have not been relayed to us, we believe in them generally. The first of the Messengers ﷺ is Nooh, and the last of them is Muhammad ﷺ. From them are the five strong willed whom Allaah mentioned collectively in the two verses of His Book. He, The Blessed, The Exalted, stated in Sooratul- Ahzaab,

﴿ وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنَكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ ﴾

“And (remember) when We took a covenant from the Prophets, from you (Muhammad ﷺ), Nooh, Ibraheem, Moosaa, 'Isa the son of Maryam.”

[Sooratul- Ahzaab (33): 7]

And He, The Exalted, stated in Sooratush- Shooraa:

﴿ شَرَعَ لَكُم مِّنَ الَّذِينَ مَا وَصَّى بِهِ نُوحاً وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَن أَقِيمُوا الَّذِينَ وَلَا تَنْفَرُّ قُوَّا فِيهِ ﴾

“He has ordained for you the same Religion which He ordained for Nooh, and that which He revealed to you (O Muhammad ﷺ), and that which He revealed to Ibraheem, Moosaa, and 'Isa saying, ‘You should establish the religion and make no divisions therein.’

[Sooratush Shooraa (42): 13]

From the Benefits of this Hadeeth:

Belief in the Last Day. The Last Day is the Day of Judgment. It is called “Last” since it is the last stage of man. The stages of man are four:

- The first stage is in the womb of his mother.
- The second stage is the life of this world.
- The third stage is the *Barzakh* (a barrier closing off the next life from this life by which none can return after crossing it).
- The fourth stage is the Last Day. There is no stage after it. Either he will go to *Jannah* (Paradise) or Hell.

Belief in the Last Day is inclusive of - just as Shaykhul-Islaam ibn Taymiyyah رحمه الله has stated: “Everything that the Prophet ﷺ informed of that will occur after death. This includes what will happen in the grave of the dead being asked about his Lord, Religion, and Prophet, as well as what will occur in the grave of bliss or punishment.”

From the Benefits of this Hadeeth:

The obligation of believing in the Qadr (Divine Decree), the good and bad thereof. It is to believe in four matters:

1. To believe that Allaah encompasses everything by His Knowledge, in general, specific, for eternity, and infinity;
2. To believe that Allaah has written the extent of everything until the establishment of the Hour in the Prescribed Tablets;
3. To believe that everything that occurs in existence is by the will of Allaah, The Mighty, The Majestic, and there is nothing that escapes His Will;
4. To believe that Allaah created everything; everything is the creation of Allaah, The Mighty, The Majestic, regardless if it is from the actions that He is specified with, such as causing it to rain, causing plants to grow, or from the actions of the servant and the (rest) of creation. This is because the actions of the creation are the creation of Allaah, The Mighty, The Majestic. Since the actions of the creation are based on will and ability, will and ability are from the attributes of the servant, and the attributes of the servant are a creation of Allaah, The Mighty, The Majestic. Therefore, everything in existence is from the creation of Allaah, The Exalted.

Allaah, The Mighty, The Majestic, decreed all that will occur until the Day of Judgment before the creation of the heavens and the earth by fifty thousand years. Therefore, whatever has been decreed for a person cannot miss him, and whatever has not been decreed for a person cannot reach him. These are the six pillars of *Eemaan* (faith) that the Messenger of Allaah ﷺ explained. *Eemaan* (faith) is not complete except that one believes in all of it. We ask Allaah that He causes all of us to believe in it.

From the Benefits of this Hadeeth:

A clarification that *Ihsaan* (perfection in worship) is that a person worships his Lord with fervent desire and persistent entreaty as if he sees Him, so he would love to reach it (i.e. that level). This is the more complete and perfect level of *Ihsaan* (perfection in worship). If he is not able to reach this state then he reaches the second level, which is to worship Allaah out of fear and dread of His punishment. Due to this, the Prophet ﷺ said,

فِإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكُ

“And if you are not able to see Him then (know), that He sees you,”

Meaning: If you are not able to worship Him as though you see him then He sees you.

From the Benefits of this Hadeeth:

Knowledge of the Hour is sealed and hidden. None has knowledge of it except Allaah, The Mighty, The Majestic. Whoever claims to have knowledge of it is a liar. This was hidden from the most virtuous of the Messengers, from the angels and mankind - Muhammad and Jibreel, may salutations and blessings be upon them.

From the Benefits of this Hadeeth:

The Hour has indicators (i.e. signs) as He, The Exalted, has stated:

﴿فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيهِمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا﴾

“Do they then await other than the Hour that it should come upon them suddenly? But some of its portents have already come (i.e. its signs).”

[Sooratul- Muhammadi (47): 18]

The scholars have split the signs of the Hour into three categories:

- A type that has occurred;
- A type that continues to occur;
- A type that will not occur except that it is very near to the establishment of the Hour. These are the major signs such as the descent of 'Isa ibn Maryam ﷺ, the *Dajjaal* (Anti-Christ), *Ya'jooj* and *Ma'jooj* (Gog and Magog), and the rising of the sun from the west.

The Prophet ﷺ mentioned that from its signs the slave girl gives birth to her female slave master meaning that the woman, who is the slave girl, gives birth to a female that becomes rich because she possesses what her mother has. This is a figurative expression indicating expedient growth and abundance of wealth and its dispersing amongst the people. It is supported by the example that comes after it,

وَأَنْ تَرَى الْحُفَّةَ الْعُرَّاءَ الْعَالَةَ رَعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبَيْانِ

"You will see the barefooted, naked, destitute shepherds competing in construction of lofty buildings."

From the Benefits of this Hadeeth:

The superb teaching method of the Prophet ﷺ by his asking of the Companions whether they knew the questioner or not. This was so that he could teach them by it (i.e. the question), and this is more comprehensive than telling them from the start, since by asking them, then telling them facilitates their memorizing of what he said and solidifies it.

From the Benefits of this Hadeeth:

The one asking about the knowledge is considered a teacher. The implication of this has already preceded, but I wanted to explain that it is appropriate for a person to ask what the people are in need

of knowing, even if he knows it in order to reap the reward of teaching (them). Furthermore, the true success is in the company of Allaah.



Hadeeth Number Three:

The Pillars of Islaam

Text of the Hadeeth

عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ سَلَّمَ يَقُولُ:

”بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وِإِقَامِ الصَّلَاةِ، وِإِيتَاءِ الزَّكَاةِ، وَحَجَّ الْبَيْتِ، وَصَوْمُ رَمَضَانَ.“ رَوَاهُ
الْبُخَارِيُّ وَمُسْلِمٌ

On the authority of Aboo 'Abdur Rahmaan 'Abdullaah ibn 'Umar ibn al-Khattaab ﷺ, who said:

I heard the Messenger of Allaah ﷺ saying; "Islaam has been founded on five (pillars). To testify that none has the right to be worshipped in truth except Allaah and that Muhammad is the Messenger of Allaah, to establish the prayer, to pay the Zakaat, to make the pilgrimage (Hajj) to the House (i.e. the Ka'bah in Makkah), and to fast in Ramadhaan. (Related by Bukhaaree and Muslim) ¹⁷

¹⁷ Al-Bukharee #7; Muslim #16; at-Tirmidhee #2609; Imaam Ahmad in *al-Musnad* #4798; an-Nisa'a'ee 107-108/8; *Sharhus-Sunnah* of Imaam al-Baghawee #6; al-Bayhaqee #7322

Explanation:

The Prophet ﷺ explains in this *Hadeeth* that Islaam is in the same standing as a building that shades and protects its owner from the inside and outside. The Prophet ﷺ explained that Islaam is based on five (pillars):

- شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ (To testify that none has the right to be worshipped in truth except Allaah and that Muhammad is the Messenger of Allaah)
- وِإِقَامُ الصَّلَاةِ (To establish the prayer)
- وِإِيتَاءُ الزَّكَاةِ (To pay the Zakaat)
- وَحَجَّ الْبَيْتِ (To make the pilgrimage (*Hajj*) to the House (i.e. the *Ka'bah* in *Makkah*))
- وَصَوْمُ رَمَضَانَ (To fast in *Ramadhaan*)

The explanation of these five pillars has already proceeded in the *Hadeeth* of 'Umar ibn al-Khattaab ﷺ, so refer back to it (for further clarification).

Question: What is the benefit of mentioning this *Hadeeth* again since it was already mentioned within the *Hadeeth* of 'Umar ibn al-Khattaab ﷺ?

Answer: The benefit is that this was done due to the importance of this subject. He (i.e. Imaam an-Nawawee) desired to emphasize it a second time. This is from one angle. From another angle, the

Hadeeth of 'Abdullaah ibn 'Umar is direct and clear in explaining Islaam as being founded on five pillars. As for the Hadeeth of 'Umar ibn al-Khattaab, it does not have this sequence and fashion even if its benefit is clear in his saying,

الإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنْ مُحَمَّدًا رَسُولُ اللَّهِ...

"Islaam is to testify that none has the right to be worshipped in truth except Allaah and that Muhammad is the Messenger of Allaah..." to the end of the Hadeeth.



Hadeeth Number Four:

The Results of Deeds Depend on its End

Text of the Hadeeth

عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: حَدَّثَنَا
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَهُوَ الصَّادِقُ الْمَصْدُوقُ:

”إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْفَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ
ذَلِكَ، ثُمَّ يَكُونُ مُضْعَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ فَيَفْخُّ فِيهِ الرُّوحُ
وَيُؤْمِرُ بِأَرْبَعِ كَلِمَاتٍ: بِكَتْبِ رِزْقِهِ، وَأَجْلِهِ، وَعَمَلِهِ، وَشَقِّيًّا أَوْ سَعِيدًا، فَوَاللَّهِ
الَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلٍ أَهْلَ الْجَنَّةِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ
وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلٍ أَهْلَ النَّارِ فَيَدْخُلُهَا، وَإِنَّ
أَحَدَكُمْ لَيَعْمَلُ بِعَمَلٍ أَهْلَ النَّارِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ
عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلٍ أَهْلَ الْجَنَّةِ فَيَدْخُلُهَا.“ رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

On the authority of Aboo 'Abdur Rahmaan 'Abdullaah ibn Mas'ood رض who said:

The Messenger of Allaah صل and he is truthful, the believed - narrated to us: “Verily the creation of each one of you is brought together in his mother's womb for forty days in the form of a Nutfah (mixed drop of male and female sexual discharge). Then he is an 'Alaq (clot of blood) for a like period, then a Mudghah (morsel of flesh) for a like period, then the angel is sent to him who blows the breath of life into him

and who is commanded about four matters: To write down his means of livelihood, his life span, his actions, and whether his end is good or bad. By Allaah, Whom there is no deity (worthy of worship) other than Him, one of you behaves like the people of Paradise until there is but an arm's length between him and it, and that which has been written overtakes him, so he behaves like the people of the Hellfire until he enters it. And one of you behaves like the people of Hellfire until there is but an arm's length between him and it, and that which has been written overtakes him, so he behaves like the people of Paradise until he enters it." (Related by Bukhaaree and Muslim)¹⁸

Explanation:

This is the fourth Hadeeth of Imaam an-Nawawee's Ahaadeeth. Within it is a clarification of the stages of man from the mother's womb, the writing of his life span, his provision, and other than that.

Subsequently 'Abdullaah ibn Mas'ood ﷺ has said,

حَدَّثَنَا رَسُولُ اللَّهِ وَهُوَ الصَّادِقُ الْمَصْدُوقُ

"The Messenger of Allaah - and he is truthful, the believed -
narrated to us."

He is truthful in his statements and believed in the revelation revealed to him. 'Abdullaah ibn Mas'ood has only presented this

¹⁸ Al-Bukhaaree #3206, #3332, #6594, #7454; Muslim #2643; Aboo Daawood #4758; at-Tirmidhee #2137; Ibn Maajah #76; Imaam Ahmad in *al-Musnad* #3624

introduction because it is from the affairs of the unseen that can not be known except by revelation, so he said:

إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا...
“Verily the creation of each one of you is brought together in his mother's womb for forty days...” to the end of the Hadeeth.

From the Benefits of this Hadeeth:

A clarification of the stages of man in the mother's womb, and it contains four stages:

- The first is the *Nutfah* (mixed drop of male and female sexual discharge) stage for forty days.
- The second is the blood clot stage for forty days.
- The third is the morsel of flesh stage for forty days.
- The fourth stage is after the blowing of the soul into it (i.e. the womb).

Therefore, the baby progresses through these (stages) in the womb of his mother.

From the Benefits of this Hadeeth:

Before these four months, it is not to be judged that he (i.e. the baby) is a living person. Based upon this, if the baby dies before the four months are completed, he is not washed, nor buried, nor prayed over because he was not a (living) person.

From the Benefits of this Hadeeth:

After four months, the soul is blown into it, and the ruling is established that he is living. If he were to die after that, he is washed, buried, and prayed over just as if it were after a complete nine months.

From the Benefits of this Hadeeth:

The wombs have an angel that has been assigned to them due to his statement,

ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ

“Then the angel is sent to him”

Meaning: The angel that is assigned to the wombs.

From the Benefits of this Hadeeth:

The status of man is written while he is in the womb of his mother: his provision, his actions, his life span, whether his end is good or bad. From this is the clarification of the wisdom of Allaah, The Mighty, The Majestic, that everything with Him has a set written measure that will not precede (its time), nor will it be prolonged.

From the Benefits of this Hadeeth:

It is incumbent on man to be upon fear (*Khawf*) and dread (*Rahbah*) because the Messenger ﷺ has informed,

أَحَدُكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّىٰ مَا يَكُونُ بَيْتَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ،
فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا

“One of you behaves like the people of Paradise until there is but an arm’s length between him and it, and that which has been written overtakes him so he behaves like the people of the Hellfire until he enters it.”

From the Benefits of this Hadeeth:

It is not appropriate for man to give up hope. A person may commit a sin for a long period of time, and then Allaah blesses him with guidance so that he is guided in the latter portion of his life.

So if someone says, “What is the wisdom behind Allaah forsaking the one who does the actions of the people of Paradise until there is an arm’s length between him and it, and that which has been written overtakes him so he behaves like the people of the Hellfire?”

The answer: The wisdom behind that is the one who does the actions of the people of Paradise is only doing the actions of the people of Paradise in that which are displayed to the people; but in reality, his innermost thoughts are filthy and he has a corrupt intention. So this corrupt intention overtakes him until he has a misfortunate end, and we seek Allaah’s refuge from that. Due to this, the intent by his statement,

حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ

“Until there is but an arm’s length between him and it”

Meaning: Nearness to the end of his lifespan and not his nearness to Paradise by his actions.



Hadeeth Number Five:

Removing Evils & Innovations

Text of the Hadeeth

عَنْ أُمِّ الْمُؤْمِنِينَ أُمِّ الْعَبْدِ اللَّهِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

”مَنْ أَحْدَثَ فِي أُمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ.“
رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

وَفِي رِوَايَةِ الْمُسْلِمِ:

”مَنْ عَمِلَ عَمَلاً لَيْسَ عَلَيْهِ أُمْرُنَا فَهُوَ رَدٌّ.“

On the authority of the Mother of the Believers, Umm 'Abdillaah 'Aa'ishah ﷺ, who said:

The Messenger of Allaah ﷺ said, “Whoever innovates into this affair of ours that which is not from it shall have it rejected.” (Related by Bukhaaree and Muslim) ¹⁹

In another narration of Muslim, “Whoever does an action that is not from this affair of ours shall have it rejected.” ²⁰

¹⁹ Al-Bukhaaree #2697; Muslim #1718; Aboo Daawood #4607; Imaam Ahmad in al-Musnad # 5911; Ibn Maajah #14

Explanation:

The scholars have said regarding this *Hadeeth*: “It is the scale of the outward actions and the *Hadeeth* of 'Umar that is in the beginning of the book,

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

‘The rewards of actions depend upon the intentions’

Meaning: The scale of the inward actions because actions have an intention and an illustration. The illustration is the outward action and the intention is the inward action.”

From the Benefits of this *Hadeeth*:

Whoever innovates into this affair of ours (i.e. Islaam) that which is not from it shall have it rejected even if he had a good intention. Due to this benefit, it is appropriate that all the innovations are rejected back to their owner even if he had a good intention.

From the Benefits of this *Hadeeth*:

Whoever does an action-even if it has an origin in the legislation, but it is done in a fashion that was not ordered-then it is rejected due to the second narration in *Muslim*.

As a result, whoever sells something prohibited, his sale is void. Whoever prays a voluntary prayer without reason during a

²⁰ Muslim #1718 in the Book of Legal Rulings under the Chapter: Rejecting of the False Rulings and Refuting the Innovative Matters (Imaam an-Nawawee); Imaam Ahmad in *al-Musnad* #25348

prohibited time, his prayer is void. Whoever fasts on the day of the 'Eed, his fast is void, and so on and so forth. That is because all of these have not been ordered by Allaah and His Messenger, thus they are void and rejected.



Hadeeth Number Six:

The Lawful & Unlawful Affairs are Clear

Text of the Hadeeth

عَنْ أَبِي عَبْدِ اللَّهِ التُّعْمَانِيِّ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَقُولُ:

”إِنَّ الْحَالَالَ بَيْنُ، وَإِنَّ الْحَرَامَ بَيْنُ، وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنِ النَّاسِ، فَمَنْ أَتَقَى الشُّبُهَاتِ فَقَدْ اسْتَبَرَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمَى، أَلَا وَإِنَّ حِمَى اللَّهِ مَحَارِمُهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقُلْبُ.“ رَوَاهُ البَخَارِيُّ وَمُسْلِمٌ.

On the authority of Aboo 'Abdillaah an-Nu'maan ibn Basheer ﷺ, who said:

I heard the Messenger of Allaah ﷺ saying: “Surely, the Halaal (permissible) is clear and the Haraam (impermissible) is clear and between the two are doubtful unclear matters that many of the people do not have knowledge of. So, whoever abstains from the doubtful matters has saved his Religion and his honor, and whoever falls into the doubtful matters falls into the Haraam (impermissible), just as the shepherd who pastures around a sanctuary is likely to indulge freely grazing therein. Truly, every king has a sanctuary, and Allaah's sanctuary is His prohibitions.

Verily in the body, there is a morsel of flesh that if it is correct then the whole of the body is set aright, and if it is corrupt, the whole of the body is corrupt. It is the heart. (Related by Bukhaaree and Muslim)²¹

Explanation:

The Prophet ﷺ has divided the affairs into three types: The *Halaal* (permissible) that has no doubt in it and the *Haraam* (impermissible) that has no doubt in it. These two are clear. Either it is *Halaal* (permissible) so that a person does not obtain a sin, or it is *Haraam* (impermissible) so that the person obtains a sin. The example of the first type is the permissibility of livestock and cattle, and the example of the second type is the prohibition of alcohol.

As for the third type, it is the doubtful unclear affair that its verdict is unclear whether it is from the *Halaal* (permissible) or *Haraam* (impermissible). Its verdict is hidden from many of the people and known to others.

Therefore, the Messenger has said that it is from piety to abstain from it and not fall into it. Due to this, he said,

فَمَنْ اتَّقَى الشُّبُهَاتِ فَقَدْ اسْتَبَرَّ لِدِينِهِ وَعَرَضَهُ

“So whoever abstains from the doubtful matters has saved his religion and his honor.”

²¹ Al-Bukhaaree #52; Saheeh Muslim #1599; Imaam Ahmad in *al-Musnad* #18263; Aboo Daawood #3329; Ibn Maajah #3984; at-Tirmidhee #1205; an-Nisaa'ee #241-243/8; ad-Daaramee #2534

He saves his religion in that which is between him and Allaah. He saves his honor in that which is between him and the people so that it is not said, "So and so has fallen into the *Haraam* (impermissible)," when it is known to the people and it is doubtful and unclear to him. Then the Prophet ﷺ struck the example of the shepherd who pastures around a sanctuary (i.e. around forbidden land that the cattle do not graze therein so that it has greenery and vegetation. It has not been grazed so the cattle are drawn to it and gravitate towards it and graze in it);

كَالرَّاعِيَ يَرْعَى حَوْلَ الْحِمَىٰ يُوشِكُ أَنْ يَرْتَعَ فِيهِ

"Just as the shepherd who pastures around a sanctuary is likely to indulge freely grazing therein."

Then he ﷺ said,

أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمَىٰ

"Truly every king has a sanctuary,"

Meaning: The norm is that kings possess some gardens and meadows that have much herbage and vegetation.

أَلَا وَإِنَّ حِمَىَ اللَّهِ مَحَارِمٌ

"And Allaah's sanctuary are His prohibitions"

Meaning: That which He has prohibited for His servants is His sanctuary because he has prohibited them from falling into it. Then he clarified that there is a morsel of flesh in the body, meaning a morsel of flesh a size that is equal to that which one may eat. If it is correct, then the whole of the body is set aright. Then he clarified it with his statement,

أَلَا وَهِيَ الْقُلُوبُ

“It is the heart.”

This is an implication that it is incumbent upon man to protect his heart from desires that may shake him violently so that he falls into the *Haraam* (impermissible) and the doubtful unclear affairs.

From the Benefits of this Hadeeth:

The *Halaal* (permissible) and *Haraam* (impermissible) of the Islaamic *Sharee'ah* are clear and some of the people have knowledge of the doubtful unclear matters.

From the Benefits of this Hadeeth:

When a matter is unclear to a person whether it is *Halaal* (permissible) or *Haraam* (impermissible), he should abstain from it until it becomes clear to him that it is *Halaal* (permissible).

From the Benefits of this Hadeeth:

If a person falls into the doubtful unclear affairs, then it is likely that he will fall into the (impermissible) clear affairs. So when he does the doubtful unclear thing, his desires to call him to do the (impermissible) clear matter, and at that point, he is destroyed.

From the Benefits of this Hadeeth:

The permissibility of striking an example in order to clarify an intangible matter using a tangible example; meaning that tying the intellect to something tangible brings about understanding.

From the Benefits of this Hadeeth:

The excellent teaching ability of the Messenger ﷺ by his striking examples and clarifying them.

From the Benefits of this Hadeeth:

The focal point of righteousness and corruption is the heart. Based upon this benefit, it is incumbent upon man to constantly and consistently care for and protect his heart until it becomes upright.

From the Benefits of this Hadeeth:

Outward corruption is an indication of inner corruption due to the statement of the Prophet ﷺ,

إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ

“If it is correct then the whole of the body is set aright, and if it is corrupt, the whole of the body is corrupt.”

Outward corruption is a sign of inner corruption.



Hadeeth Number Seven:

The Religion is Sincerity

Text of the Hadeeth

عَنْ أَبِي رُقَيْةَ ثَمِيمَ بْنِ أَوْسٍ الدَّارِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

“الدِّينُ التَّصْيِحَةُ.” قُلْنَا: لِمَنْ؟ قَالَ: “لِلَّهِ، وَلِكِتَابِهِ، وَلِرَسُولِهِ، وَلِأَئِمَّةِ الْمُسْلِمِينَ وَعَامِتِهِمْ.” رَوَاهُ مُسْلِمٌ.

On the authority of Aboo Ruqayyah Tameem ibn Aws ad-Daaree ﷺ that the Prophet ﷺ said:

“The religion is sincerity.” We said, “To whom?” He said, “To Allaah, His Book, His Messenger, the leaders of the Muslims, and their common folk.” (Related by Muslim) ²²

Explanation:

Sincerity to Allaah, The Mighty, The Majestic is: Sincerity to His religion, likewise upholding His commands, abstaining from His prohibitions, believing in His Revelation, repenting to Him, relying

²² Muslim #55; Imaam Ahmad in *al-Musnad* #16884; Aboo Daawood #4944; an-Nisa'ee 156/7; *Sharhus-Sunnah* of al-Baghawee 3514

upon Him, and other than that from the legislations of Islaam and His legislations.

Sincerity to His Book: Believing that it is the Speech of Allaah and that it is comprised of genuine information, just rulings, and beneficial stories. It is incumbent that all judgment is returned to Him in all of our affairs.

Sincerity to His Messenger: Believing in him, and that he is the Messenger of Allaah to all mankind, loving him, emulating him, believing what he informed of, complying to his commands, abstaining from his prohibitions, and defending his religion.

Sincerity to the leaders of the Muslims: Their admonition is by clarifying the truth, avoiding confusion, and troubling them, patience in the harm that occurs from them, and other than that from their well-known rights. Also included here is aiding and assisting them in repelling the enemy and such similar things.

Sincerity to the general populous of Muslims: (i.e. meaning the remainder of the Muslims). It is also to strive in advising them by calling to Allaah, commanding the good, forbidding the evil, teaching them the good, and what is similar to this. Due to this, the religion becomes sincerity. The first person included in the general populous of Muslims is the person himself, i.e. a person should advise himself.

Within this *Hadeeth* are benefits:

1. Confining the Religion to sincerity due to the Prophet's ﷺ statement,

الدّين التّصيّحةُ

“The religion is sincerity.”

2. The focal points of sincerity are five:
3. There are five focal points of sincerity:

- (i) **لِلَّهِ** (To Allaah)
- (ii) **وَلِكِتَابِهِ** (His Book)
- (iii) **وَلِرَسُولِهِ** (His Messenger)
- (iv) **وَلِأَئِمَّةِ الْمُسْلِمِينَ** (To the leaders of the Muslims)
- (v) **وَعَامَّتِهِمْ** (and Their common folk)

From the Benefits of this Hadeeth:

The encouragement of sincerity in these five instances, since if this is the religion, then there is no doubt that a person will protect his religion and strongly adhere to it. Because of this, the Prophet ﷺ placed the religion inside of these five instances.

From the Benefits of this Hadeeth:

The prohibition of cheating since if sincerity is the religion, then cheating is the opposite of sincerity. It contrasts the religion, and it is established on the Prophet ﷺ that he said,

مَنْ غَشَّنَا فَلَيْسَ مِنَّا

“Whoever cheats us is not from us.” ²³



²³ Muslim #152; Aboo Daawood #3452; Tirmidhee #1315; Ibn Maajah #2224; Imaam Ahmad in *al-Musnad* #7290; Ibn al-Jaarood #564; *Sharhus Sunnah* of Imaam al-Baghawee #2121

Hadeeth Number Eight:

The Sanctity of the Muslim

Text of the *Hadeeth*

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ:

”أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَيَقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَةَ، فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ، وَحِسَابُهُمْ عَلَى اللَّهِ تَعَالَى.“ رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

On ibn ‘Umar ﷺ that the Messenger ﷺ said:

“I have been ordered to fight the people until they testify that none has the right to be worshipped in truth, except Allaah, and Muhammad is the Messenger of Allaah, to establish the prayer, and pay the Zakaat. If they do that then their blood and wealth are safe from me except for the right of Islaam, and their reckoning is with Allaah, The Exalted.” (Related by Bukhaaree and Muslim) ²⁴

²⁴ Al-Bukhaaree #25; Muslim #22; ad-Daaraqutnee 242/1; Sharhus-Sunnah of Imaam al-Baghawee #33

Explanation:

أُمِرْتُ

"I have been ordered,"

Meaning: Allaah, The Mighty, The Majestic, ordered him. He is the enactor since it is known that the One Who commands and prohibits is Allaah, The Exalted.

أَقَايِلَ النَّاسَ حَتَّىٰ يَشْهُدُوا

"To fight the people until they testify."

This *Hadeeth* is general but it is specified by His statement, The Exalted,

﴿ قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يَنْهَا مُونَ مَا

حَرَمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا

الْكِتَابَ حَتَّىٰ يُعْطُوا الْجِزَيْةَ عَنْ يَدِهِمْ صَفِرُوتَ ﴾ ﴿

"Fight against those who do not believe in Allaah, nor the Last Day, nor forbid what has been forbidden by Allaah and His Messenger, and those who do not acknowledge the Religion of Truth among the people of the Scripture, until they pay the *Jizyah* (a tax levied by the Jews and Christians who live under the protection of an Islaamic Government) with willing submission and feel themselves subdued."

[Sooratut- Tawbah (9): 29]

Likewise, the *Sunnah* has come (and ordered) that the people be fought until they submit or pay the *Jizyah*.

From the Benefits of this Hadeeth:

The obligation of fighting the people until they enter the religion of Allaah or pay the *Jizyah* due to this *Hadeeth* and other proofs that we have mentioned.

From the Benefits of this Hadeeth:

It is permissible to fight whoever withholds paying the *Zakaat*, and as a result, Aboo Bakr رض fought those who withheld paying the *Zakaat*.

From the Benefits of this Hadeeth:

When a person openly yields to Islaam, his hidden circumstances are entrusted to Allaah. Due to this, he said,

فِإِذَا فَعَلُوْا ذَلِكَ عَصَمُوْا مِنِّي دِمَاءُهُمْ وَأَمْوَالُهُمْ...، وَحِسَابُهُمْ عَلَى
اللَّهِ

“If they do that then their blood and wealth is safe from me..., and their reckoning is with Allaah.”

From the Benefits of this Hadeeth:

The affirmation of the Reckoning, i.e. a person will be accountable for his actions. If they were good, then good (is his end), and if they were evil, then evil (is his end). Allaah, The Exalted, has said:

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا ۝﴾

يَرَهُ

“So, whoever does good equal to the weight of an atom
shall see it. And whoever does evil equal to the weight of
an atom shall see it.”

[Sooratuz- Zalzalah (99): 7 – 8]



Hadeeth Number Nine:

Responsibility is Dependent on Ability

Text of the Hadeeth

عَنْ أَبِي هُرَيْرَةَ عَبْدِ الرَّحْمَنِ بْنِ صَخْرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَقُولُ:

”مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَبُوهُ، وَمَا أَمْرَتُكُمْ بِهِ فَأَثْوَرُوا مِنْهُ مَا اسْتَطَعْتُمْ، فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ كَثْرَةُ مَسَائِلِهِمْ وَأَخْتِلَافُهُمْ عَلَى أَنْبِيَائِهِمْ.“ رَوَاهُ الْبَخَارِيُّ وَمُسْلِمٌ.

On the authority of Aboo Hurayrah 'Abdur-Rahmaan ibn Sakhr ﷺ that he said:

I heard the Messenger of Allaah ﷺ saying: “That which I have forbidden you from, abstain from it. That which I have ordered you with, do as much of it as you are able. It was only their excessive questioning and disagreeing with their Prophets that destroyed those before you.” (Related by Bukhaaree and Muslim) ²⁵

Explanation:

²⁵ Al-Bukhaaree #7288; Muslim #1337; Ibn Maajah #2; an-Nasaa'ee 110-111/5, ad-Daaraqutnee 281/2; Imaam al-Bayhaqee in *as-Sunan al-Kubraa* #8699

“That” **مَا** in his statement “That which I have forbidden you from” **مَا نَهَيْتُكُمْ** is meticulous, meaning that which I have forbidden you from, abstain from it entirely and do not enact any of it. This is because abstaining is easier than action, and all people are able to achieve this. As for the commandments, he said,

مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَبِبُوهُ، وَمَا أَمْرَتُكُمْ بِهِ فَأَثْلَوْا مِنْهُ مَا أَسْتَطِعْتُمْ

“That which I have ordered you with, do as much of it as you are able.”

This is because the commandments are actions and it may become difficult upon a person and due to this, the Prophet ﷺ stipulated it by his saying,

فَأَثْلَوْا مِنْهُ مَا أَسْتَطِعْتُمْ

“Do as much of it as you are able.”

From the Benefits of this Hadeeth:

The obligation of abstaining from what the Prophet ﷺ prohibited. Likewise, what Allaah prohibited is even more substantial, and this does not prove that the prohibition is for discouragement [i.e. a *Makrooh* act, rather it is *Haraam* (impermissible)].

From the Benefits of this Hadeeth:

It is not permissible to do some of the prohibitions. Rather, it is obligatory to abstain from them entirely. Its correct setting is that (it is prohibited) so long as there is no necessity that permits the action.

From the Benefits of this Hadeeth:

The obligation of enacting what he ordered. Its correct setting is that (it is obligatory) so long as there is no evidence that would make the command highly recommended (i.e. *Mustahabb*).

From the Benefits of this Hadeeth:

It is not incumbent on a person to do more than he is able.

From the Benefits of this Hadeeth:

The ease and convenience of the religion of Islaam since it does not obligate on a person something he is not able.

From the Benefits of this Hadeeth:

If someone is incapable of doing some of the commandments, it is sufficient for him to do what he is able. If he is not able to pray standing, he prays sitting. If he is not able to pray sitting, he prays on his side. Whoever is able to bow will bow. If he is not able, he signals and indicates that he is bowing. Likewise is the remainder of worship. A person does what he is able.

From the Benefits of this Hadeeth:

It is not appropriate for a person to ask excessive questions since excessive questioning—especially during the time of revelation—may obligate the prohibition of something that was not prohibited, or it may obligate something that was not obligatory. A person should only ask about his need.

From the Benefits of this Hadeeth:

Excessive questioning and disagreeing with the Prophets are from the causes of destruction, just as those before us were destroyed.

From the Benefits of this Hadeeth:

A precaution of excessive questioning and differing since it destroyed those who came before us. If we do it, it is likely that we will be destroyed, just as they were destroyed.



Hadeeth Number Ten:

Contentment with Good & Lawful

Text of the Hadeeth

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

”إِنَّ اللَّهَ تَعَالَى طَيِّبٌ لَا يَقْبِلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ
الْمُرْسَلِينَ، فَقَالَ تَعَالَى:

﴿يَأَيُّهَا الْأَرْسُلُ كُلُّوْ مِنَ الْطَّيِّبَاتِ وَأَعْمَلُوْ صَلِحًا﴾ وَقَالَ تَعَالَى: ﴿يَأَيُّهَا الَّذِينَ
ءَامَنُوْ كُلُّوْ مِنْ طَيِّبَاتِ مَا رَزَقْنَكُمْ﴾ ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ، أَشْعَثَ
أَغْبَرَ، يَمْدُدُ يَدِيهِ إِلَى السَّمَاءِ يَا رَبُّ يَا رَبُّ، وَمَطْعَمُهُ حَرَامٌ، وَمَشْرُبُهُ حَرَامٌ،
وَمَلْبَسُهُ حَرَامٌ، وَغُذِيَّ بِالْحَرَامِ، فَأَنَّى يُسْتَجَابُ لَهُ؟“ رَوَاهُ مُسْلِمٌ.

On the authority of Aboo Hurayrah ﷺ that he said:

The Messenger of Allaah ﷺ said: “Surely, Allaah, The Exalted, is good and only accepts that which is good. Allaah has ordered the believers that which He has ordered the Messengers. And He, The Exalted, said:

﴿يَأَيُّهَا الْأَرْسُلُ كُلُّوْ مِنَ الْطَّيِّبَاتِ وَأَعْمَلُوْ صَلِحًا﴾

“O Messengers! Eat of the lawful (foods) and do righteous deeds.”

[Sooratul- Mu'minoon (23): 51]

And He, The Exalted, said:

﴿ يَنْهَا اللَّهُ عَزَّ وَجَلَّ أَنَّ الَّذِينَ ءَامَنُوا كُلُّهُمْ مِنْ طَيِّبَاتِ مَا رَزَقْنَاهُمْ ﴾

“O you who believe! Eat from the lawful (foods) that We have provided for you.”

[Sooratul- Baqarah (2): 172]

Then he mentioned a man who—having traveled far—is disheveled and dusty. He stretches his hands to the sky (saying): “My Lord! My Lord!”—while his food is unlawful, his drink is unlawful, his clothes are unlawful, and he is nourished unlawfully; so how can his supplication be accepted? (Related by Muslim) ²⁶

Explanation:

”إِنَّ اللَّهَ تَعَالَى طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا.”

“Surely, Allaah, The Exalted, is good and only accepts that which is good.”

(Allaah) is good in His Essence, Attributes, and Actions, and He only accepts that which is good in its essence and acquisition. As for that which is repugnant in its essence, such as alcohol, or (repugnant) in its acquisition, such as usury, then Allaah, The Exalted, does not accept it.

²⁶ Muslim #1015, at-Tirmidhee #2989; ad-Daarami #2719

وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ، فَقَالَ تَعَالَى:

“Allaah has ordered the believers that which He has ordered the Messengers. And He, The Exalted, has said:

﴿ يَنَّاهُمَا الرُّسُلُ كُلُّوْا مِنَ الْطَّيِّبَاتِ وَأَعْمَلُوا صَلِحًا ﴾

‘O Messengers! Eat of the lawful (foods) and do righteous deeds.’”

[Sooratul- Mu’minoon (23): 51]

Therefore, he ordered the Messengers and the Believers together to eat from the lawful foods. As for the filthy and repugnant, it is impermissible for them due to His statement, The Exalted, describing the Messenger of Allaah ﷺ,

﴿ وَسُحْلٌ لَهُمُ الْطَّيِّبَاتِ وَسُخْرٌ عَلَيْهِمُ الْخَبِيْثَ ﴾

“He has permitted the good and lawful for them and has prohibited the repugnant and unlawful.”

[Sooratul- A’raaf (7): 157]

Then the Messenger of Allaah ﷺ mentioned the man’s supplication that who eats the unlawful is not accepted even though you find him having reasons for the acceptance (of his supplication):

يُطِيلُ السَّفَرَ، أَشْعَثَ أَغْبَرَ، يَمْدُدُ يَدِيهِ إِلَى السَّمَاءِ يَا رَبُّ يَا رَبُّ،
وَمَطْعُمُهُ حَرَامٌ، وَمَشْرُبُهُ حَرَامٌ، وَمَلْبُسُهُ حَرَامٌ، وَغُذِيَّ بِالْحَرَامِ، فَأَكَّى
يُسْتَجَابُ لَهُ؟

“A man who - having traveled far - is disheveled and dusty. He stretches his hands to the sky (saying): ‘My Lord! My Lord!’ - while his food is unlawful, his drink is unlawful, his clothes are unlawful,

and he is nourished unlawfully, so how can his supplication be accepted?"

This man has four characteristics:

1. He has traveled far, and travel is a cause for answer, i.e. the answer of a supplication.
2. He is disheveled and dusty. When the hearts are despondent and in despair, Allaah, The Exalted, looks towards His servants on the Day of 'Arafah saying,

أَتُوْنِي شُعْثًا غُبْرًا

"Come to Me 'disheveled and dusty.'"²⁷

This is also from the causes for answer (of a supplication).

3. He outstretched his hands to the sky, and stretching the hands to the sky is from the causes for answer (of a supplication). Allaah, The Glorious, The Exalted, is shy to leave the hands of His servant empty and void when he raises them to Him.
4. His supplicating to Allaah:

يَا رَبُّ يَا رَبُّ

"O My Lord! O My Lord!"

This is beseeching Allaah by His Lordship (Ruboobiyyah). This is from the causes for answer (of a supplication), but his

²⁷ Related by Imaam Ibn Khuzaymah #2839-(263/4) and Imaam al-Albaanee declared the chain authentic; Imaam Ahmad in *al-Musnad* #8033, Imaam al-Haakim in *al-Mustadrak* #1751

supplication was not answered since his food was unlawful, his clothing was unlawful, and his nourishment was unlawful. The Prophet ﷺ saw it to be farfetched that his supplication be answered so he said,

فَأَنَّى يُسْتَجَابُ لَهُ؟

“So how can his supplication be accepted?”

From the Benefits of this Hadeeth:

The description of Allaah being good in His Essence, Attributes, and Actions.

From the Benefits of this Hadeeth:

Allaah, The Exalted, is free from every deficiency.

From the Benefits of this Hadeeth:

There are actions that are accepted and others that are not accepted.

From the Benefits of this Hadeeth:

Allaah, The Exalted, has ordered His servants from amongst the Messengers and those they were sent to that they eat from the lawful (foods) and thank Allaah, The Glorious, The Exalted.

From the Benefits of this Hadeeth:

Being thankful is doing righteous actions due to His statement, The Exalted:

﴿يَأَيُّهَا أَلْرَسُلُ كُلُّوا مِنَ الْطَّيِّبَاتِ وَأَعْمَلُوا صَلِحًا﴾

“O Messengers! Eat of the lawful (foods) and do righteous deeds.”

[Sooratul- Mu'minoon (23): 51]

In addition, He said to the believers:

﴿كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ﴾

“Eat from the lawful (foods) that We have provided for you and be thankful to Allaah.”

[Sooratul-Baqarah (2): 172]

Hence, this indicates that being thankful is doing righteous actions.

From the Benefits of this Hadeeth:

From the conditions of the supplication being accepted, is abstaining from eating unlawful food due to the Prophet's statement concerning unlawful food, clothing, and nutrition,

فَأَلَيْسَ بِهِ مُسْتَجَابٌ ؟

“So how can his supplication be accepted?”

From the Benefits of this Hadeeth:

From the causes of supplication being answered is a person being in a state of travel.

From the Benefits of this Hadeeth:

From the causes of supplication being answered is raising the hands to Allaah.

From the Benefits of this Hadeeth:

From the causes of supplication being answered is beseeching Allaah by His *Ruboobiyyah* (Lordship) since from it (i.e. *Ruboobiyyah*) is creating and disposing the affairs.

From the Benefits of this Hadeeth:

The Messengers are responsible for acts of worship just as the believers are responsible.

From the Benefits of this Hadeeth:

The obligation of being thankful to Allaah for His blessings due to His statement, The Exalted,

﴿ وَأَشْكُرُوا لِلّهِ ﴾

“And be thankful to Allaah.”

[Sooratul- Baqarah (2): 172]

From the Benefits of this Hadeeth:

It is appropriate; rather it is obligatory, on a person to carry out the means by which he obtains his goals, and to abstain from the means that prevent him from his goal.



Hadeeth Number Eleven:

Refraining from the Doubtful

Text of the Hadeeth

عَنْ أَبِي مُحَمَّدِ الْحَسَنِ بْنِ عَلَيٍّ أَبْنِ أَبِي طَالِبٍ سَبِطِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَرَيْحَانَتِهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

”دَعْ مَا يَرِيْبُكَ إِلَى مَا لَا يَرِيْبُكَ.“ رَوَاهُ التَّرْمِذِيُّ وَقَالَ التَّرْمِذِيُّ حَدِيْثٌ حَسَنٌ
صَحِيْحٌ

On the authority of Aboo Muhammad al-Hasan ibn ‘Alee ibn Abee Taalib, the grandson of the Prophet ﷺ and cherished by him, who said: I memorized from the Messenger of Allaah ﷺ, “Refrain from what you doubt for what you do not doubt”. (Related by Imaam at-Tirmidhee and he stated, ‘Hadeeth Hasan Saheeh.’) ²⁸

Explanation:

²⁸ At-Tirmidhee #2518; Imaam al-Albaanee رحمه الله said that the Hadeeth is Saheeh; ad-Daaraamee #2535; an-Nisaa’ee 326-327/8; Imaam Ahmad in *al-Musnaad* #1727; Imaam al-Haakim in *al-Mustadrak* #2215; *Sharhus-Sunnah* of Imaam al-Baghawee #2032; Imaam at-Tabaraanee in *Mu’jam al-Kabeer* #2708

On the authority of Aboo Muhammad ibn 'Alee, the grandson of the Messenger of Allaah ﷺ, and on the authority of his father and mother, and he is the son of the daughter of the Messenger of Allaah ﷺ the most virtuous of all 'Hasanaat' since the Prophet ﷺ praised him and said,

إِنَّ ابْنِي هَذَا سَيِّدٌ، وَسَيُصْلِحُ اللَّهُ بِهِ بَيْنَ فِئَتَيْنِ مِنَ الْمُسْلِمِينَ

"This son of mine is a chief, and Allaah will rectify two parties of the Muslims by him." ²⁹

Thus, Allaah rectified two disputing parties by him during the Khilaafah of Mu'aawiyah ibn Aboo Sufyaan and he achieved respect and admiration.

The Prophet ﷺ said,

دَعْ مَا يَرِيُّكَ إِلَى مَا لَا يَرِيُّكَ

"Refrain from what you doubt for what you do not doubt,"

Meaning: Abandon what you are in doubt and ambiguous of for what you have no ambiguity in. This resembles the previous Hadeeth. The Prophet ﷺ said:

²⁹ Aboo Bakr said: I saw the Messenger of Allaah ﷺ upon the Mimbaar and Hasan Ibn 'Alee ﷺ was beside him in view of the people, and in another narration, it was Hussayn ﷺ, and he ﷺ said, "This son of mine is Sayyid (master). And perhaps Allaah will rectify the affairs between two groups of great groups from amongst the Muslims." [Bukhaaree #2704: The Book of Reconciliation and the Book of the Superiority of the Companions under the Chapter of the Merits of al-Hasan and al-Hussayn ﷺ]

بَيْنَهُمَا أُمُورٌ مُشْتَهَىٰتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى
الشُّبُهَاتِ فَقَدْ اسْتَبَرَ لِدِينِهِ وَعَرَضِهِ

“Between the two are doubtful unclear matters that many of the people do not have knowledge of. So whoever abstains from the doubtful matters has saved his religion and his honor.”³⁰

Therefore, if you are in doubt and unclear about something—regardless if it is an issue of this life or the next life—it is better to decline from it and abstain so that you are not agitated and have differences within yourself about what you have done.

From the Benefits of this Hadeeth:

The wording indicates that a person should abandon things that he is in doubt of for those things he does not doubt.

From the Benefits of this Hadeeth:

People are ordered to abstain from what leads to insecurities.



³⁰ This Hadeeth had preceded, see Hadeeth # 6

Hadeeth Number Twelve:

Abstaining from what does not Concern the Muslim

Text of the Hadeeth

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

”مِنْ حُسْنِ إِسْلَامِ الْمَرءِ تَرْكُهُ مَا لَا يَعْنِيهِ.“ حَدِيثُ حَسَنٍ، رَوَاهُ التَّرْمِذِيُّ وَغَيْرُهُ هَكَذَا.

On the authority of Aboo Hurayrah ﷺ, that he said:

The Messenger of Allaah ﷺ said, “From the perfection of a person’s Islaam is abstaining from what does not concern him”. (Hadeeth Hasan related by Imaam at-Tirmidhee and others in this form)³¹

Explanation:

³¹ Related by at-Tirmidhee #2317, Imaam al-Albaanee ﷺ graded the Hadeeth Saheeh; Ibn Majah #3976; Imaam Maalik in *al-Muwatta* in the Book of Good Manners under the Chapter: What has Come Concerning Good Manners; it is Mursal; *Sharhus-Sunnah* #4133; Imaam Ahmad in *al-Musnad* #1737. I say (al-Albaanee) it was selected by Ibn Rajab, at-Tirmidhee, Imaam Ahmad, Yahyaa Ibn Ma’een, al-Bukhaaree, and ad-Daruqutnee as being *Mursal*.

This *Hadeeth* is a principle concerning manners and sound guidance. It (i.e. that principle) is a person who should abstain from what does not concern him, meaning that which does not affect him and has no connection to him. This is from the perfection of his Islaam. It is also ease for him since if he is not burdened with it, it will definitely be an ease for him and his soul.

So the benefit from this *Hadeeth*:

Firstly: Islaam (i.e. a person's Islaam) is on different levels. From it is that which is perfect, and from it is that which is not perfect due to his statement,

من حُسْنِ إِسْلَامِ الْمَرْءَ

"From the perfection of a person's Islaam."

From the Benefits of this *Hadeeth*:

It is appropriate that a person abstains from what does not concern him in affairs of his religion and the life of this world since that is more preserving of his time, safer for his religion, and easier for him to achieve. If he were to enter into the affairs of the people that do not concern him, he would tire. Nevertheless, if he were to turn away from that and not busy himself with it except for what concerned him, it would be peace and serenity for him.

From the Benefits of this *Hadeeth*:

A person should not neglect what does concern him, i.e. that which concerns him from the affairs of his religion and the life of this world. Rather, he should pay attention to it, busy himself with it, and pursue (the path) that is closest to obtaining his goal.



Hadeeth Number Thirteen:

Completing & Perfecting Eemaan

Text of the Hadeeth

عَنْ أَبِي حَمْزَةَ أَنَّسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ خَادِمِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

“لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخْرِيهِ مَا يُحِبُّ لِنَفْسِهِ.” رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

On the authority of Aboo Hamzah Anas ibn Maalik ﷺ, the servant of the Messenger of Allaah ﷺ that the Prophet ﷺ said,

“None of you will have Eemaan (faith) until he loves for his brother that which he loves for himself.” (Related by Bukhaaree and Muslim) ³²

Explanation:

لَا يُؤْمِنُ

“None of you will have Eemaan (faith),”

Meaning: Complete and perfect Eemaan (faith).

³² Al-Bukhaaree #13; Muslim #45; at-Tirmidhee #5215; Ibn Majaah #66; an-Nisaa’ee 115/8; Imaam Ahmad in *al-Musnad* #13898; *Sharhus-Sunnah* of Imaam al-Baghawee #3474

His statement,

حَتَّىٰ يُحِبَّ لَأَخِيهِ

“until you love for your brother”

Meaning: His Muslim brother

مَا يُحِبُّ لِنَفْسِهِ

“that which he loves for himself”

From the affairs of the religion and the life of this world because it is a requirement of the brotherhood based upon *Eemaan* (faith) to love for you brother that which you love for yourself.

From the Benefits of this Hadeeth:

Eemaan (faith) fluctuates, so from it is that which is complete, and from it is that which is deficient. This is the methodology of *Ahlus Sunnah wal Jama'ah*: *Eemaan* (faith) increases and decreases.

From the Benefits of this Hadeeth:

The encouragement of loving good and excellence for the believers due to his statement,

حَتَّىٰ يُحِبَّ لَأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

“Until he loves for his brother that which he loves for himself.”

From the Benefits of this Hadeeth:

The precaution of loving for the believers that which he does not love for himself because this decreases his *Eemaan* (faith) to the point that the Messenger ﷺ negated his *Eemaan* (faith). This indicates the importance that a person loves for his brothers that which he loves for himself.

From the Benefits of this Hadeeth:
The strengthening of ties between the believers.

From the Benefits of this Hadeeth:
Whoever has this characteristic, it is not possible for him to aggress against anyone from the believers regarding his wealth, or his honor, or his family because he would not like that someone aggresses against him. So due to this, it is not possible for him to love aggressing against anyone regarding that.

From the Benefits of this Hadeeth:
It is incumbent upon the Islamic Nation to be one hand and one heart. This is taken from the reality that complete and perfect Eemaan (faith) is to love for his brother that which he loves for himself.

From the Benefits of this Hadeeth:
Utilizing that which has an implication is from the styles of speech in his statement,

لأَخِيهِ

“for his brother.”

And if he willed he could have said, ‘None of you will have Eemaan (faith) until he loves for the Mu’mín (believer) that which he loves for himself.’ But he said,

لأَخِيهِ

“for his brother”

With the implication that a person should love for the *Mu'min* (believer) that which he loves for himself.



Hadeeth Number Fourteen:

The Sanctity of a Muslim's Blood & Reasons for spilling it

Text of the Hadeeth

عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

”لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلَّا يَأْخُذَهُ ثَلَاثٌ: الشَّيْبُ الزَّانِي، وَالنَّفْسُ بِالنَّفْسِ، وَالثَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ.“ رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

On the authority of ibn Mas'ood ﷺ that he said:

The Messenger of Allaah ﷺ said: “The blood of a Muslim may not be spilled except for one of three (cases): The one who was married and commits fornication, a life for a life, and the one who leaves his religion, separating from the Jamaa'ah. (Related by Bukhaaree and Muslim) ³³

Explanation:

³³ Al-Bukhaaree #6878; Muslim #1676; Aboo Daawood #4352; at-Tirmidhee #1402; Ibn Maajah #2534; an-Nisaa'ee 90-91/7; ad-Daaraamee #2301, Imaam Ahmad in *al-Musnad* #4065; ad-Daaraqutnee 72/3

In this *Hadeeth*, the Messenger ﷺ explains that the blood of the Muslims is sacred. It is sacred and it is not permissible to violate it (i.e. this sanctity) except in one of three (cases):

1. **الشَّيْبُ الزَّانِي** “*The one who was married and commits fornication,*” he is the one who marries and then commits fornication after Allaah blessed him with marriage. This person’s blood is permissible (to be spilled). His punishment is that he be stoned until death.
2. **وَالنَّفْسُ بِالنَّفْسِ** “*A life for a life,*” this is concerning the law of equality in punishment due to His statement, The Exalted:

﴿ يَأَيُّهَا الَّذِينَ إِذَا مَأْتُوا كُتُبَ الْقِصَاصَ فِي الْقَتْلَى ﴾

“O you who believe! The law of equality in punishment is prescribed for you in case of murder.”

[Sooratul-Baqarah (2): 178]

3. **الثَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ** “*The one who leaves his religion, separating from the Jamaa'ah.*” The intent here is the one who rebels and revolts against the ruler. It is permissible to kill him until he retracts (his action) and repents to Allaah, The Mighty, The Majestic. There are some things that permit the spilling of a Muslim’s blood that were not mentioned in this *Hadeeth*, but some of the Messengers’ ﷺ speech is more concise while other speech is more extensive.

From the Benefits of this Hadeeth:

From them is the sanctity of the Muslim and his blood being sacred due to his statement,

لَا يَحْلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلَّا يَحْدُّ ثَلَاثٌ

"The blood of a Muslim may not be spilled except for one of three (cases)."

From the Benefits of this Hadeeth:

It is permissible to spill the blood of a Muslim in these three (instances):

1. الشَّيْبُ الزَّانِي "The one who was married and commits fornication," he is the one who fornicates after Allaah blessed him with a correct marriage having had relations with his spouse, and then commits fornication after that. He is stoned until dead.
2. وَالنَّفْسُ بِالنَّفْسِ "A life for a life," meaning if a person is murdered and the conditions of the law of equality in punishment are fulfilled, then he is killed due to His statement, The Blessed, The Exalted:

﴿ يَأَيُّهَا الَّذِينَ إِذَا مَأْتُوا كُتُبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى ﴾

"O you who believe! The law of equality in punishment is prescribed for you in case of murder."

[Sooratul-Baqarah (2): 178]

And He has stated, The Exalted,

﴿ وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ الْنَّفْسَ بِالنَّفْسِ ﴾

"And We have ordained for them therein: A life for a life."

[Sooratul-Maa'idah (5): 45]

3. **الْمُغَارِقُ لِلْجَمَاعَةِ** “The one who leaves his religion separating from the Jamaa'ah.” This is the apostate. If he apostates after Islaam, his blood is permissible (to spill) since his blood has become unsacred.

From the Benefits of this Hadeeth:

The obligation of stoning the adulterer, due to his saying,

الشَّيْبُ الزَّانِي

“The one who was married and commits fornication.”

From the Benefits of this Hadeeth:

The permissibility of the law of equality in punishment, but people have a choice, meaning it is permitted for him to enact the law of equality in punishment, pardon for the exchange of blood money, or pardon without any fee.

From the Benefits of this Hadeeth:

The obligation of killing the apostate if he does not repent.



Hadeeth Number Fifteen:

Islaamic Manners

Text of the Hadeeth

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ:

”مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَيُقْلِّ خَيْرًا أَوْ لِيَصُمْتُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَيُكْرِمْ ضَيْفَهُ.“ رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

On the authority of Aboo Hurayrah رض that the Messenger of Allaah ص said:

“Whoever believes in Allaah and the Last Day should speak good or remain silent. Whoever believes in Allaah and the Last Day should honor his neighbor, and whoever believes in Allaah and the Last Day should honor his guest.” (Related by Bukhaaree and Muslim) ³⁴

Explanation:

This Hadeeth is from the obligatory Islaamic manners.

³⁴ Al-Bukhaaree #6018; Muslim #47; Aboo Daawood #5154; at-Tirmidhee #2500

The First: Honoring the neighbor for surely the neighbor has rights. The scholars have said: "If the neighbor is a Muslim and a relative, then he has three rights: (The rights of) the neighbor, Islaam, and relation. If he is a non-relative Muslim, then he has two rights. If he is a non-relative disbeliever, then he has one right, the right of the neighbor."

As for the guest, he is the one that resides with you while you are in your hometown and he is a passing traveler. He is alienated and in need.

As for the statement with the tongue, it is of the utmost danger to a person. Due to this, it is incumbent upon him to be careful in what he says so that he speaks good or remains silent.

From the Benefits of this Hadeeth:

Firstly: The obligation of honoring the neighbor. This is done by deflecting harm from him and striving to act good towards him. Whoever does not deflect harm from his neighbor is not a believer due to the statement of the Prophet ﷺ:

وَاللَّهِ لَا يُؤْمِنُ، وَاللَّهِ لَا يُؤْمِنُ. قَالُوا: مَنْ يَا رَسُولَ اللَّهِ؟
قَالَ: مَنْ لَا يَأْمُنْ جَارُهُ بَوَاقِهَ

"By Allaah he does not believe. By Allaah, he does not believe. By Allaah he does not believe." They said, "Who O Messenger of Allaah?" He said, "Whoever's neighbor is not safe from his harm."

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³⁵ Imaam al-Bukhaaree #6016 in the Book of *Adab* under the Chapter: The Sin of the One who does not Honor his Neighbor; Imaam al-Haakim in *alMustadrak* #7379

From the Benefits of this Hadeeth:

The obligation of honoring the guest due to his statement ﷺ,

وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ

“Whoever believes in Allaah and the Last Day should honor his guest.”

From honoring, the guest is showing good hospitality and accommodating him. It is obligatory to accommodate him for a day and a night. Anything after this is voluntary. It is not appropriate for the guest to become a burden on his host. Rather, he should stay according to his need. If he remains for more than three days, he should seek the permission of his host to not burden him.

From the Benefits of this Hadeeth:

The consideration Islaam shows for the neighbor and the guest. This is from the perfection of Islaam. It incorporates upholding the rights of Allaah, The Glorious, The Exalted, and the rights of the people.

From the Benefits of this Hadeeth:

It is correct that the negation of *Eemaan* (faith) is a negation of its perfection due to his statement,

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

“Whoever believes in Allaah and the Last Day.”

The negation of *Eemaan* (faith) is divided into two types:

- **Absolute Negation:** It is that a person becomes a *Kaafir* (disbeliever) so that his disbelief takes him outside the fold of Islaam.

- **Restricted Negation:** This is that a person is a disbeliever by way of the characteristic he has fallen short of, but the foundation of *Eemaan* (faith) remains with him. This is what *Ahlus Sunnah wal Jamaa'ah* are upon. A person may have (both) the characteristics of *Eemaan* (faith) and *Kufr* (disbelief) within him.



Hadeeth Number Sixteen:

The Prohibition of Anger

Text of the Hadeeth

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ: أَنَّ رَجُلًا قَالَ لِنَبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: أَوْصِنِي.

قَالَ: "لَا تَعْضَبْ." فَرَدَّدَ مِرَارًا. قَالَ: "لَا تَعْضَبْ." رَوَاهُ الْبُخَارِيُّ.

On the authority of Aboo Hurayrah ﷺ:

A man said to the Prophet ﷺ, "Advise me." He said, "Do not become angry." The man repeated his request several times and he said, "Do not become angry." (Related by Bukhaaree)³⁶

Explanation:

An admonishment is an exhortation to a person concerning an important matter. This man requested from the Prophet ﷺ that he advise him. The Prophet ﷺ desisted from advising him with *Taqwaa* (fear of Allaah) as Allaah, The Mighty, The Majestic, advised this *Ummah* (Muslim nation) with, as well as the People of the Book that came before us, until his statement,

³⁶ Al-Bukhaaree #6116; at-Tirmidhee #2020; Imaam Ahmad in *al-Musnad* #7829

لَا تَغْضِبْ

“Do not become angry.”

(He did this) because he knew the state of this man, and Allaah knows best. He knew that he frequently became angry, hence he advised him with his statement,

لَا تَغْضِبْ

“Do not become angry.”

The intent behind the prohibition of anger is not the natural anger that is from the natural inclination of man, but rather the intent is: Control yourself when you become angry so that you do not agitate and excite that anger. Anger is a live coal that the Shaytaan (devil) places in the heart of the son of Aadam. As a result, you find his eyes become red and his jugular veins swell. His rationale and sanity may even depart due to his anger. Things will occur that its consequences are not praiseworthy. He may even dearly regret what has occurred. Because of this, the Prophet ﷺ advised him with this admonition. It is an admonishment to him and to whoever's state is similar to his.

From the Benefits of this Hadeeth:

It is appropriate for the one giving a religious verdict and the teacher that he considers the condition of the person he is giving a verdict to, and the student he is speaking to in accordance with what their situation necessitates.

If he were to speak to another person, he would speak to him in another fashion.



Hadeeth Number Seventeen:

The Command of Proficiency & Perfection in Sacrifice & Killing

Text of the Hadeeth

عَنْ أَبِي يَعْلَى شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ:

”إِنَّ اللَّهَ كَسَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَةَ، وَلْيَحِدَّ أَحَدُكُمْ شَفْرَتَهُ، وَلْيُرِخْ ذَبِحَتَهُ.“ رَوَاهُ مُسْلِمٌ.

On the authority of Aboo Ya'laa Shaddaad ibn Aws ﷺ that the Messenger of Allaah ﷺ said:

“Surely, Allaah has prescribed perfection on everything. So if you kill, then kill well. If you sacrifice, then sacrifice well. Each one of you should sharpen his blade and alleviate suffering to the animal he slaughters.” (Related by Muslim) ³⁷

Explanation:

³⁷ Muslim #1955; Aboo Daawood #2815; at-Tirmidhee #1409; Ibn Maajah #3170; an-Nisaa'ee 229-330/7; ad-Daaramee #1976; Imaam at-Tabaraanee in al-Mu'jam al-Kabeer #7104; Imaam 'Abdur-Razzaq in al-Musannaf #8603

Perfection is the opposite of inadequacy and it is well known.

عَلَى كُلِّ شَيْءٍ كَتَبَ "Prescribed" meaning legislated. His statement, "On everything," it is apparent that it means in everything, meaning perfection is not specific to the son of Aadam, but rather it is general for everything.

فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَةَ

"So if you kill, then kill well. If you sacrifice, then sacrifice well."

This is from perfection as in His statement,

فَإِذَا قَتَلْتُمْ

"So if you kill,"

This is when you kill someone from the son of Aadam, or from what is permissible to kill, or what is permitted of the wild animals for game, or other than it.

His statement,

فَأَحْسِنُوا الْقِتْلَةَ

"then kill well."

To traverse the shortest path to achieve the goal without causing harm, but what is established about stoning the adulterer conflicts with this. The response is that it is said, "He is the exception to this Hadeeth." Alternatively, it can be said that the intent is فَأَحْسِنُوا الْقِتْلَةَ "then kill well" according to the legislation, and killing the adulterer by stoning is in accordance with the legislation.

As for his saying, **فَأَحْسِنُوا الذَّبْحَةَ** “then sacrifice well,” the intent is that the animal (that is being slaughtered) is a sacrifice for him like cattle, hunting game, or other such (animals). A person traverses the shortest path to achieve his legislated goal of sacrifice. Due to this he said, **وَلْيَحْدُدَ أَحَدُكُمْ شَفَرَتَهُ** “Each one of you should sharpen his blade,” i.e. his knife **وَلْيُرِخْ ذَبِيْحَتَهُ** “and alleviate suffering to the animal he slaughters,” i.e. he should implement what will reduce its suffering.

From the Benefits of this Hadeeth:

Allaah, The Glorious, The Exalted, has prescribed perfection in everything, even the slaughtering. Allaah, The Exalted, has ordered perfection in it.

From the Benefits of this Hadeeth:

The obligation of perfection and precision in killing. The easiest route should be taken for the slaughter. Likewise, in sacrifice, the easiest route should be taken in sacrificing, but in accordance with the legislation.

From the Benefits of this Hadeeth:

Seeking out and examining the tools for sacrifice due to his saying



وَلْيَحْدُدَ أَحَدُكُمْ شَفَرَتَهُ

“Each one of you should sharpen his blade.”

From the Benefits of this Hadeeth:

Seeking to alleviate suffering of the animal being slaughtered. From this is gently lying it on its side without being reckless and rash in

laying it on its side. Also from this is placing your leg on its neck while leaving its four limbs, not constraining it. This is more profound in alleviating its suffering and allowing it to move freely, which causes the blood to exit more freely, thus this is better.



Hadeeth Number Eighteen:

Good Character

Text of the Hadeeth

عَنْ أَبِي ذَرٍ جُنْدُبِ بْنِ جُنَادَةَ، وَأَبِي عَبْدِ الرَّحْمَنِ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ:

”اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ، وَأَتْبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا، وَخَالِقِ النَّاسَ بِخَلْقِهِ حَسَنٍ.“ رَوَاهُ التَّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ، وَفِي بَعْضِ النُّسُخِ حَسَنٌ صَحِيحٌ.

On the authority of Aboo Dharr Jundub ibn Junaadah and Aboo 'Abdur Rahmaan Mu'aadh ibn Jabal ﷺ, on the Messenger of Allaah ﷺ that he said:

“Fear Allaah wherever you may be, trail a bad deed with a good deed and it will wipe it out, and treat the people with good character.” (Related by Tirmidhee and he stated, ‘Hadeeth Hasan’, and in some transcripts, ‘Hasan Saheeh.’) ³⁸

Explanation:

³⁸ At-Tirmidhee #1978, Imaam al-Albaanee ﷺ declared it *Hasan* in *Saheeh Sunan at-Tirmidhee* #1618-(191/2), refer to *as-Saheehah* #1373-(361/3)

His statement اتقِ اللَّهَ “Fear Allaah” is a command to have *Taqwaa* and it is to be protected from the punishment of Allaah by enacting His commands and abstaining from His prohibitions. This is the best definition that has been stated concerning it.

اتقِ اللَّهَ حَيْثُمَا كُنْتَ “Fear Allaah wherever you may be,” in any place that you are. Thus do not fear Allaah in a place where the people see you and then not fear Him in a place where no one sees you. Allaah, The Exalted, sees you wherever you may be, so fear Him wherever you may be.

وَأَثْبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُّها

“Trail a bad deed with a good deed and it will wipe it out,”

Meaning: Perform a good deed following a bad deed. So if you commit a sin, then trail it with a good deed. In addition, from that—trailing a bad deed with a good deed—is repenting to Allaah from the sin because repentance is a good deed.

His statement,

تَمْحُّها

“It will wipe it out,”

Meaning: When a good deed follows a bad deed, it wipes out the bad deed. His statement, The Exalted, confirms this,

﴿إِنَّ الْحَسَنَاتِ يُذْهِنُ الْسَّيِّئَاتِ﴾

“Verily, the good deeds remove the bad deeds.”
[Sooratul-Hood (11): 114]

From the Benefits of this Hadeeth:

The aspiration of the Prophet ﷺ for his nation by guiding them to excellence and righteousness.

From the Benefits of this Hadeeth:

The obligation of fearing Allaah in open and secret due to his statement ﷺ,

أَتْقَنَ اللَّهَ حَيْثُمَا كُنْتَ

“Fear Allaah wherever you may be.”

From the Benefits of this Hadeeth:

The implication (from the Hadeeth) that when a sin is trailed with a good deed it wipes it out and eliminates it entirely. This is general regarding every good deed and sin when the good deed is repentance since repentance abolishes what came before it. If the good deed is not repentance, it is when a person commits a sin and then does a righteous action. This is weighed out. If the righteous action outweighs the evil action, it no longer has an effect as He, The Exalted, stated:

﴿ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنَّ

كَانَ مِنْقَالَ حَجَةٍ مِّنْ حَرَدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَسِيبَتْ ﴾

“And We shall set up scales of justice on the Day of Resurrection. No one will be dealt with unjustly in anything. And if there were the weight of a mustard seed, We will bring it forth. And We are Sufficient to take account.”

[Sooratul-Anbiyaa (21): 47]

He then said,

وَخَالِقُ النَّاسَ بِخُلُقٍ حَسَنٍ

“And treat the people with good character.”

Interact with them in good character in statement and action, for surely, that is excellent. This affair either is an obligation or highly recommended.

From the Benefits of this Hadeeth:

The legislation of interacting with the people in good character. The Prophet ﷺ left the mode and manner of this interaction unrestricted. It differs according to the condition of the people. It may be good towards one person and not good towards another. The intellectual person knows and determines (this).



Be Mindful of Allaah & He will Protect You

Text of the Hadeeth

عَنْ أَبِي الْعَبَّاسِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: كُنْتُ حَلْفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَوْمًا فَقَالَ:

”يَا غُلَامُ إِنِّي أُعْلَمُكَ كَلِمَاتٍ: احْفَظِ اللَّهَ يَحْفَظُكَ، احْفَظِ اللَّهَ تَجْدَهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلْ اللَّهَ، وَإِذَا اسْتَعْنَتَ فَاسْتَعْنْ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأَمَّةَ لَوْ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَإِنْ اجْتَمَعُوا عَلَى أَنْ يَضُرُوكَ بِشَيْءٍ لَمْ يَضُرُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ، رُفِعَتِ الْأَقْلَامُ، وَجَفَّتِ الصُّحْفُ.“ رَوَاهُ التَّرْمِذِيُّ وَقَالَ: حَدِيثٌ

حَسَنٌ صَحِيحٌ

وَفِي رَوَايَةِ غَيْرِ التَّرْمِذِيِّ:

”احْفَظِ اللَّهَ تَجْدَهُ أَمَامَكَ، تَعْرَفْ إِلَى اللَّهِ فِي الرَّخَاءِ يَعْرِفُكَ فِي الشَّدَّةِ، وَاعْلَمْ أَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ، وَمَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِنَكَ، وَاعْلَمْ أَنَّ النَّصْرَ مَعَ الصَّابِرِ، وَأَنَّ الْفَرَجَ مَعَ الْكَرْبِ، وَأَنَّ مَعَ الْعُسْرِ يُسْرًا.“

On the authority of Abul 'Abbaas 'Abdullaah ibn 'Abbaas رض that he said:

One day, I was behind the Prophet ﷺ so he said to me: “O young man, I am going to teach you some words. Be mindful of Allaah, and He will protect you. Be mindful of Allaah, and you will find Him facing you. If you ask, then ask of Allaah. If you seek aid, then seek aid in Allaah. Know that if the entire Ummah were to gather in order to benefit you with something, they could not benefit you with anything except that Allaah has written it for you. And if the entire Ummah were to gather in order to harm you with something, they could not harm you with anything except with what Allaah has written against you. The pen has been lifted and the pages have dried.” (Related by Tirmidhee, and he stated, ‘Hadeeth Hasan Saheeh’) ³⁹

And in another narration of Tirmidhee: “Be mindful of Allaah, and you will find Him in front of you. Become acquainted with Allaah in prosperity and He will become acquainted with you in adversity. Know that whatever surpassed you was not going to reach you, and whatever reached you was not going to surpass you. Know that help comes with patience, relief with affliction, and hardship with ease.” ⁴⁰

Explanation:

His statement,

³⁹ At-Tirmidhee #2516, Imaam al-Albaanee رحمه الله declared it *Saheeh*, at-Tirmidhee stated it is *Hasan Saheeh*; Imaam Ahmad in *al-Musnad* #2669; Aboo Ya’laa #2549

⁴⁰ Imaam Ahmad in *al-Musnad* #2804 with the verification of Shaykh Ahmad Shaakir رحمه الله He has some precious words regarding this chain, he says in *al-Nihaayah* that the chain is *Saheeh*; Imaam at-Tabaraanee in *al-Mu’jam al-Kabeer* #11560 178/11; Imaam Aboo Bakr Muhammad Ibnul-Hussayn al-Aajuree in *ash-Sharee’ah* #165; The Hadeeth is *Saheeh*.

كُنْتُ خَلْفَ النَّبِيِّ

“I was behind the Prophet,”

It is probable that he was riding with him. It is also probable that he was walking behind him. Regardless of which one it was, what is important is that he advised him with this tremendous admonition.

He said,

إِنِّي أُعْلَمُكَ كَلِمَاتٍ

“I am going to teach you some words.”

He said this so that he may pay attention to them.

احْفَظِ اللَّهَ يَحْفَظُكَ

“Be mindful of Allaah, and He will protect you.”

This phrase احْفَظِ اللَّهَ “Be mindful of Allaah,” means to be mindful of His set limits and legislation by complying with His commands and abstaining from His prohibitions. Be mindful of Allaah concerning your religion, family, wealth, and yourself since Allaah will recompense the good doers in accordance to their perfection in worship. We learn from this that whoever is not mindful of Allaah, he does not deserve Allaah—The Mighty, The Majestic—protecting him, and within this is an encouragement of being mindful of the set limits of Allaah, The Mighty, The Majestic.

The Second Phrase:

احْفَظِ اللَّهَ تَجِدُهُ تَجَاهِكَ

“Be mindful of Allaah, and you will find Him in front of you.”

We say about his statement, احْفَظْ اللَّهَ “Be mindful of Allaah” the same as we stated the first time.

In addition, the meaning of تَجِدُهُ تُجَاهَكَ “You will find Him facing you” is that you will find Him in front of you directing you to every good, bringing you close to it, and guiding you to it.

The Third Phrase:

إِذَا سَأَلْتَ فَاسْأَلْ اللَّهَ

“If you ask, then ask of Allaah.”

If you ask for a necessity, do not ask other than Allaah, The Mighty, The Majestic. Do not ask the creation for anything. If he (i.e. someone from the creation) is able, you can ask him according to his ability. Know that he is only the effect. The cause is Allaah, The Mighty, The Majestic, so depend on Allaah, The Exalted.

The Fourth Phrase:

وَإِذَا اسْتَعْنَتَ فَاسْتَعِنْ بِاللَّهِ

“If you seek aid, then seek aid in Allaah.”

If you desire help and you seek aid from someone, do not seek aid except in Allaah since it is by His Hand that the heavens and the earth are governed, so He will aid you if He wills. Once you have completed seeking aid in Allaah and depending upon Him, He will assist you. Therefore, if you seek aid of the creation according to their ability, then you must believe that he is the effect and that Allaah is the One Who utilized him for you.

The Fifth Phrase:

وَاعْلَمْ أَنَّ الْأُمَّةَ لَوْ اجْتَمَعْتُ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا
بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ

“Know that if the entire Ummah were to gather in order to benefit you with something, they could not benefit you with anything except that Allaah has written it for you.”

The entire *Ummah* (Muslim nation)—from its beginning to its end—gathering in order to benefit you with something will never benefit you except that Allaah has written it for you. Based upon this, the benefit of the creation that benefits a person realistically is from Allaah since He is the One Who has written it for you. This is an encouragement for us to depend and rely on Allaah, The Exalted. We know that the *Ummah* (Muslim nation) cannot do any good for us except by the permission of Allaah, The Mighty, The Majestic.

The Sixth Phrase:

وَإِنْ اجْتَمَعُوا عَلَى أَنْ يَضُرُوكَ بِشَيْءٍ لَمْ يَضُرُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ
اللَّهُ عَلَيْكَ

“And if the entire Ummah were to gather in order to harm you with something, they could not harm you with anything except with what Allaah has written against you.”

Based upon this, know that if some harm reaches you from someone, know that Allaah has written it against you. So be pleased with Allaah's *Qadr* (Divine Decree) and *Qadaa* (the occurrence of that *Qadr*). There is no problem if you try to deflect that harm away from you since Allaah, The Exalted, says,

﴿ وَجَزَّوْا سَيِّعَةً سَيِّعَةً مِّنْهَا ﴾

“The recompense for an evil is an evil like it.”

[Sooratush- Shooraa (42): 40]

The Seventh Phrase:

رُفِعَتِ الْأَقْلَامُ، وَجَفَّتِ الصُّحْفُ

“The pen has been lifted and the pages have dried,”

Meaning: What Allaah, The Exalted, has written is finished, so the pen has been lifted and the pages have dried, and there is no altering and changing the words of Allaah.

Related by Tirmidhee, and he stated, “Hadeeth Hasan Saheeh,” and in another narration of Tirmidhee,

احْفَظِ اللَّهَ تَجْدُهُ أَمَامَكَ

“Be mindful of Allaah, and you will find Him in front of you.”

This has the same meaning as,

احْفَظِ اللَّهَ تَجْدُهُ ثُجَاهَكَ

“Be mindful of Allaah, and you will find Him facing you.”

تَعْرَفُ إِلَى اللَّهِ فِي الرَّخَاءِ يَعْرِفُكَ فِي الشَّدَّةِ

“Become acquainted with Allaah in prosperity, He will become acquainted with you in adversity.”

Meaning: Uphold the rights of Allaah, The Mighty, The Majestic, when you are in a state of prosperity, sound health, and wealth, and...

يَعْرِفُكَ فِي الشَّدَّةِ

“He will become acquainted with you in adversity.”

When the sound health and wealth has ceased; when you are in need of Allaah; He becomes acquainted with you because of what was written for you, or due to what you have done of good acts by way of them; you became acquainted with Allaah, The Mighty, The Majestic.

وَاعْلَمْ أَنْ مَا أَخْطَأْكَ لَمْ يَكُنْ لِيُصِيبُكَ، وَمَا أَصَابَكَ لَمْ يَكُنْ
لِيُخْطِئَكَ

“Know that whatever surpassed you was not going to reach you, and whatever reached you was not going to surpass you.”

This means that whatever Allaah, The Exalted, has decreed to reach you is not going to surpass you; rather, it must occur because Allaah decreed it.

Whatever was written to surpass you will be lifted from you and never reach you, ever. The entire affair is in the Hand of Allaah. This leads a person to depend on his Lord with complete and total dependence.

Then he said,

وَاعْلَمْ أَنَّ النَّصْرَ مَعَ الصَّابِرِ

“Know that help comes with patience.”

In this sentence is an encouragement of being patient. Hence, if aid is coupled with patience, a person should be patient in order to obtain assistance.

His statement,

وَأَنَّ الْفَرَجَ مَعَ الْكَرْبِ، وَأَنَّ مَعَ الْعُسْرِ يُسْرًا

“Relief with affliction, and hardship with ease.”

Relief manifests by adversity and profound affliction. The plural of affliction is afflictions. As He, The Exalted, stated:

﴿فَإِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا﴾

“Surely, along with every hardship is ease. Surely, along with every hardship is ease.”

[Sooratush-Sharh (94): 5 – 6]

There are benefits in the *Hadeeth* of 'Abdullaah ibn 'Abbaas, رض:

Firstly: The kindness of the Prophet ﷺ to those beneath him when he said,

يَا غُلَامُ إِنِّي أُعَلِّمُكَ كَلِمَاتٍ

“O young man, I am going to teach you some words.”

From the Benefits of this *Hadeeth*:

It is appropriate that the one who is saying something important should precede it with what will definitely grasp attention (as) when he said,

يَا غَلَامٌ إِنِّي أَعْلَمُكَ كَلِمَاتٍ

“O young man, I am going to teach you some words.”

From the Benefits of this Hadeeth:

Whoever is mindful of Allaah, He will protect him due to his statement,

احْفَظِ اللَّهَ يَحْفَظُكَ

“Be mindful of Allaah, and He will protect you.”

The meaning of احْفَظِ اللَّهَ يَحْفَظُكَ “Be mindful of Allaah, and He will protect you,” has already preceded.

From the Benefits of this Hadeeth:

Whoever is negligent of Allaah—i.e. negligent of Allaah’s Religion—Allaah will neglect him, and He will not protect him. He, The Exalted, has said:

﴿ وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنفُسَهُمْ أُولَئِكَ هُمُ

الْفَسِقُونَ ﴾

“Do not be like those who forgot Allaah, so He caused them to forget their own selves. They are the disobedient.”

[Sooratul- Hashr (59): 19]

From the Benefits of this Hadeeth:

Whoever is mindful of Allaah, The Mighty, The Majestic, He will guide him and direct him to the good. It is imperative that Allaah

protects him and prevents him from evil when he said, **احفظ اللہ** **تَحْدِهُ تَجَاهَلَكَ** “Be mindful of Allaah, and you will find Him facing you,” just as in his statement in the other wording, **تَحْدِهُ أَمَامَكَ** “You will find Him in front of you.”

From the Benefits of this Hadeeth:

When a person is in need of help, he should seek aid in Allaah. There is nothing wrong with seeking aid in other than Allaah, so long as they are able to assist him due to the statement of the Prophet ﷺ,

وَتَعِينُ الرَّجُلَ فِي دَائِتِهِ فَتَحْمِلُهُ عَلَيْهَا، أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَةً صَدَقَةً

“And assisting a man with his mount or hoisting up his belongings to it (the mount), is a charity.”⁴¹

From the Benefits of this Hadeeth:

The *Ummah* (Muslim nation) will never be able to benefit anyone except that Allaah has written it for him. They will never be able to harm anyone except that Allaah has written it against him.

From the Benefits of this Hadeeth:

It is obligatory on a person to put his hope in Allaah, The Mighty, The Majestic, and he should not turn to the creation since the creation does not have power over him to harm him or benefit him.

From the Benefits of this Hadeeth:

Everything that is written is finished and concluded. It is established on the Prophet ﷺ that Allaah decreed the fate of the creation before he created the heavens and the earth by fifty thousand years.

⁴¹ Al-Bukhaaree #2707; Muslim #1009

From the Benefits of this Hadeeth:

In the other narration, when a person becomes acquainted with Allaah by obeying Him in times of good health and prosperity, Allaah, The Exalted, becomes acquainted with him in times of adversity, so He is kind to him, aids him, and removes his hardship.

From the Benefits of this Hadeeth:

If Allaah has written something for a person, it will not surpass him. If Allaah has not written something for him, it will not reach him.

From the Benefits of this Hadeeth:

The tremendous glad tidings for the patience and help are coupled with patience.

From the Benefits of this Hadeeth:

Also, the tremendous glad tidings of being relieved from afflictions, and that the removal of adversity is tied in with affliction. Thus, the more a person is afflicted with something, the more Allaah relieves him.

From the Benefits of this Hadeeth:

The tremendous glad tidings, that when a person is afflicted with hardship, he can await ease. Allaah, The Exalted, has mentioned that in the *Qur'aan* when He said:

﴿ وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنفُسَهُمْ أُولَئِكَ هُمُ الْفَاسِقُونَ ﴾

“Do not be like those who forgot Allaah, so He caused them to forget their own selves. They are the disobedient.”

[Sooratul- Hashr (59): 19]

Therefore, when matters become hard, he should seek refuge in Allaah, The Mighty, The Majestic, awaiting his ease in compliance with His promise.



Hadeeth Number Twenty:

Shyness is from *Eemaan*

Text of the *Hadeeth*

عَنْ أَبِي مَسْعُودٍ عُقْبَةَ بْنِ عَمْرُو الْأَنْصَارِيِّ الْبَدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: "إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النُّبُوَّةِ الْأُولَى: إِذَا لَمْ تَسْتَخِي فَاصْنَعْ مَا شِئْتَ." رَوَاهُ الْبُخَارِيُّ.

On the authority of Aboo Mas'ood 'Uqbah ibn 'Amr al-Ansaaree al-Badree ﷺ, that he said:

The Messenger of Allaah ﷺ said, "From the words obtained from the first prophecy are: If you have no shyness, then do as you wish." (Related by Bukhaaree)⁴²

Explanation:

His statement,

⁴² Al-Bukhaaree #3483; Aboo Daawood #4797; Ibn Maajah #4173; Imaam Ahmad in *al-Musnad* #17027; *Sharhus-Sunnah* of Imaam al-Baghawee #3597, Imaam 'Abdur-Razzaq in *al-Musannaf* #20149

إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النُّبُوَّةِ الْأُولَىٰ: إِذَا لَمْ تَسْتَحِي فَاصْنَعْ
مَا شِئْتَ

"From the words obtained from the first prophecy are: If you have no shyness, then do as you wish."

This means what remains of the first prophecy from the previous nations, and this legislation confirms it.

إِذَا لَمْ تَسْتَحِي فَاصْنَعْ مَا شِئْتَ

"If you have no shyness, then do as you wish."

This means that if you do not withhold from doing an action that you are shy of, do as you wish. This is one opinion, i.e. do it based on this meaning. The second opinion is if a person is not shy, he will do whatever he wants and not mind, and both meanings are correct.

From the Benefits of this Hadeeth:

Shyness is from those things that have come in the previous legislations. It is appropriate that a person is outright. If there is something he is not shy of, he should do it. This absolute circumstance is restricted by a person's action being a harmful (action). (In this case), he should withhold from doing that action fearing the harm therein.



Hadeeth Number Twenty-One:

Say, “I Believe in Allaah” & then Remain
Steadfast upon that

Text of the Hadeeth

عَنْ أَبِي عَمْرُو، وَقِيلَ: أَبِي عَمْرَةَ سُفِيَّانَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ:
يَا رَسُولَ اللَّهِ قُلْ لِي فِي الإِسْلَامِ قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا غَيْرَكَ. قَالَ: قُلْ:
”آمَنْتُ بِاللَّهِ ثُمَّ اسْتَقْرِمْ.“ رَوَاهُ مُسْلِمٌ

On the authority of Aboo ‘Amr—and he is also known as Aboo ‘Amrah Sufyaan ibn ‘Abdullaah رضي الله عنه who said: I said, “O Messenger of Allaah, tell me something about Islaam that I cannot ask anyone other than you.” He said, “Say, ‘I believe in Allaah and then remain steadfast upon that.’” (Related by Muslim) ⁴³

Explanation:

His statement,

قُلْ لِي فِي الإِسْلَامِ قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا غَيْرَكَ

“Tell me something about Islaam that I cannot ask anyone other than you.”

⁴³ Muslim #38; at-Tirmidhee #2410; Ibn Maajah #3972; Sharhus-Sunnah of Imaam al-Baghawee #16

This means a statement that is clear, evident, and comprehensive. He said,

قُلْ: آمَنْتُ بِاللَّهِ ثُمَّ اسْتَقْمِمْ

“Say, “I believe in Allaah and then remain steadfast upon that.”

آمَنْتُ بِاللَّهِ “I believe in Allaah,” this occurs in the heart. Being steadfast occurs with action. Therefore, the Prophet ﷺ gave him two statements that encompass the entire Religion. آمَنْتُ بِاللَّهِ “I believe in Allaah” encompasses everything that Allaah, The Mighty, The Majestic, informed about Himself, the Last Day, His Messengers, and everything that He sent with them. It also includes submission, thus due to this he said, ثُمَّ اسْتَقْمِمْ “and then remain steadfast upon that.” This is based upon *Eemaan* (faith). He brought (the word) ثُمَّ “then” indicating order, uprightness, adhering to the straight path of those whom Allaah blessed from the prophets, truthful, martyrs, and righteous. When a person bases his life on these two statements, he will have bliss in this life and the next.

From the Benefits of this Hadeeth:

The enthusiasm of the Companions in asking questions that would benefit them in this life and the next.

From the Benefits of this Hadeeth:

The intellect of Aboo 'Amr, or Aboo 'Amrah when he asked this remarkable, decisive question. He desisted from asking anyone else when he said,

قُلْ لِي فِي الإِسْلَامِ قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا غَيْرَكَ

“Tell me something about Islaam that I cannot ask anyone other than you.”

From the Benefits of this Hadeeth:

This Hadeeth is the most comprehensive and beneficial advice; faith in Allaah and then remaining steadfast upon that by his statement,

آمَّتُ بِاللَّهِ ثُمَّ اسْتَقِمْ

“I believe in Allaah and then remain steadfast upon that.”

From the Benefits of this Hadeeth:

Faith in Allaah does not suffice without uprightness. Rather, it is imperative to believe in Allaah and be steadfast upon His religion.

From the Benefits of this Hadeeth:

The religion of Islaam is based on these two affairs:

- The place of *Eemaan* (faith) is the heart.
- The place of uprightness is the limbs. Even if the heart has a portion of this (i.e. these actions), the origin is that it is on the limbs, and Allaah knows best.



Hadeeth Number Twenty-Two:

Focusing on the Obligatory Acts Enters One into Paradise

Text of the Hadeeth

عَنْ أَبِي عَبْدِ اللَّهِ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَقَالَ:

أَرَأَيْتَ إِذَا صَلَّيْتُ الْمَكْتُوبَاتِ، وَصُمْتُ رَمَضَانَ، وَأَحْلَلْتُ الْحَلَالَ، وَحَرَّمْتُ الْحَرَامَ، وَلَمْ أَزِدْ عَلَى ذَلِكَ شَيْئًا أَأَدْخُلُ الْجَنَّةَ؟ قَالَ: ”عَمْ.“ رَوَاهُ مُسْلِمٌ.

قَالَ النَّوْوَيُّ: وَمَعْنَى حَرَّمْتُ الْحَرَامَ: اجْتَنَبْتُهُ، وَمَعْنَى أَحْلَلْتُ الْحَلَالَ: فَعَلْتُهُ مُعْتَقِدًا حِلًّهُ.

On the authority of Aboo 'Abdullaah Jaabir ibn 'Abdullaah al-Ansaaree ﷺ:

A man asked the Messenger of Allaah ﷺ, "Do you think that if I prayed the prescribed prayers, fasted Ramadhaan, treat the lawful as lawful, treat the prohibited as prohibited, and do nothing further, will I enter Paradise?" He said, "Yes". (Related by Muslim) ⁴⁴

An-Nawawee said: The meaning of "treat the prohibited as prohibited," is to abstain from it, and the meaning of "treat the lawful as lawful," is to do it believing that it is lawful.

⁴⁴ Muslim #15; Aboo Ya'laa #1936

Explanation:

"A man asked the Messenger of Allaah ﷺ and said, 'Do you think,' this means 'Can you inform me?'

أَرَأَيْتَ إِذَا صَلَّيْتُ الْمَكْتُوبَاتِ

"Do you think that if I prayed the prescribed prayers,"

Meaning: The obligations, and they are the five obligatory (prayers) and *Jumu'ah*.

وَصُمِّتُ رَمَضَانَ

"Fasted Ramadhaan,"

It is the month between Sha'baan and Shawwaal.

وَأَحْلَلْتُ الْحَلَالَ

"Treated the lawful as lawful,"

To do it believing that it is lawful.

وَحَرَّمْتُ الْحَرَامَ

"Treated the prohibited as prohibited,"

Abstaining from it believing that it is prohibited.

وَلَمْ أَزِدْ عَلَى ذَلِكَ شَيْئًا أَأَذْخُلُ الْجَنَّةَ؟ قَالَ: "نَعَمْ."

“and do nothing further, will I enter Paradise?” He said,
“Yes.”

Zakaat is not mentioned in this *Hadeeth*, nor is *Hajj*. It can be said that this is included in his statement, **وَحَرَّمْتُ الْحَرَامَ** “*Treat the prohibited as prohibited*,” since leaving off *Hajj* is prohibited and leaving off Zakaat is prohibited.

It is also possible to say, as for *Hajj*, it is possible that this *Hadeeth* was before its obligation. As for Zakaat, it is possible that the Prophet ﷺ knew that this man was poor and not from those who pay the Zakaat. Hence, he spoke to him according to his situation.

From the Benefits of this Hadeeth:

The enthusiasm of the Companions in asking the Prophet ﷺ questions.

From the Benefits of this Hadeeth:

The importance of the prescribed prayers, and it being a reason for entering Paradise along with the remainder of what was mentioned in the *Hadeeth*.

From the Benefits of this Hadeeth:

The importance of fasting.

From the Benefits of this Hadeeth:

The obligation of treating the lawful as lawful and the prohibited as prohibited, i.e. a person performs the lawful believing that it is lawful and abstains from the prohibited believing that it is prohibited; although a person has a choice in either doing or not doing the lawful. As for the prohibited, it is mandatory to abstain from it believing it to be prohibited. The lawful is done believing

that it is lawful, and the prohibited is abstained from believing that it is prohibited.

From the Benefits of this Hadeeth:

The question returns an answer. His statement, "Yes" means that he will enter Paradise.

An-Nawawee رحمه الله stated, "The meaning of, 'وَحَرَّمْتُ الْحَرَامَ' 'treat the prohibited as prohibited,' is to abstain from it. It is more appropriate to say, 'Abstaining from it believing that it is prohibited,' and Allaah knows best.



Hadeeth Number Twenty-Three:

A Broad Collection of Good Deeds

Text of the Hadeeth

عَنْ أَبِي مَالِكٍ الْحَارِثِ بْنِ عَاصِمِ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

”الْطُّهُورُ شَطْرُ الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلُأُ الْمِيزَانَ وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَأُنِ أَوْ تَمْلَأُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَالصَّلَاةُ نُورٌ، وَالصَّدَقَةُ بُرْهَانٌ، وَالصَّيْرُ ضِيَاءُ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ، كُلُّ النَّاسِ يَعْدُو فَبَائِعُ نَفْسَهُ فَمُعْتَقُهَا أَوْ مُوْبِقُهَا.“ رَوَاهُ مُسْلِمٌ

On the authority of Aboo Maalik al-Haarith ibn 'Aasim al-'Ash'aree رضي الله عنه that he said:

The Messenger of Allaah صلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “Purification is half of Eemaan (faith), Alhamdulillaah fills the scale, SubhaanAllaah and Alhamdulillaah fill what is between the heaven and the earth, prayer is light, charity is evidence, and patience is illumination. The Qur'aan is a proof for you or against you. Every person begins his day as a vendor of his soul either freeing it or ruining it. (Related by Muslim) ⁴⁵

⁴⁵ Muslim #223; at-Tirmidhee #3517; Ibn Maajah #280; ad-Daaramee #657; an-Nisaa'ee 5-8/5, Imaam Ahmad in *al-Musnad* #22800

Explanation:

His statement,

الظُّهُورُ شَطْرُ الإِيمَانِ

“Purification is half of Eemaan (faith),”

Tuhoor with a *Dammah* over the *Taa* means purity.

شَطْرُ الإِيمَانِ

“Half of Eemaan (faith),”

Meaning: The mid-point of it; hence, *Eemaan* (faith) is a withdrawal and beautification. As for withdrawal, it is a withdrawal from *Shirk* since committing *Shirk* with Allaah is filthy and repugnant as Allaah, The Exalted, said:

﴿إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرُبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ﴾

﴿هَذَا

“Those who commit *Shirk* with Allaah are filthy. So do not let them come near *Masjid al-Haraam* (in *Makkah*) after this year.”

[Sooratut-Tawbah (9): 28]

As a result, purification is half of *Eemaan* (faith). It is said, the meaning is purifying for the prayer is half of *Eemaan* (faith) since the prayer is *Eemaan* (faith) and it is not complete without purification. Even though the first meaning is better and universal.

وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ

“Alhamdulillaah fills the scale.”

“Alhamdulillaah” is a description of Allaah, The Exalted, by way of praises and perfections in His Essence and Actions. “Fills the scale,” i.e. the scale of actions since it is something great with Allaah, The Mighty, The Majestic. Due to this, the Prophet ﷺ said:

كَلِمَتَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ، خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي
الْمِيزَانِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ

“Two statements are beloved to The Beneficent, light upon the tongue, and heavy on the scales: Subhaanallaahi wa bihamdihi and SubhaanAllaahil 'Adheem (How perfect Allaah is and praise belongs to Him; How perfect Allaah is, The Magnificent).”⁴⁶

الْحَمْدُ لِلَّهِ “SubhaanAllaah” and “Alhamdulillaah” meaning when they are both gathered together,

تَمْلَأُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ

“Fill what is between the heaven and the earth.”

This is due to their marvelous stature and what they incorporate in freeing Allaah from every deficiency. In the *Hamd* (praise) is a description of Allaah, The Exalted, with every perfection. As a result, they fill what is between the heaven and the earth.

⁴⁶ Al-Bukhaaree #7563; Muslim #2694

He then said, “*Prayer is light*,” which means a light in the heart. If the heart enlightens, then the face becomes enlightened. It is also a light on the Day of Resurrection. He, The Exalted, said,

﴿ يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ ﴾



“On that day, you will see the believing men and believing women; light will be running before them and by their right hands.”

[Sooratul-Hadeed (57): 12]

It is also light in relation to guidance, knowledge, and everything else that has light within it.

﴿ وَالصَّدَقَةُ بُرْهَانٌ ﴾

“Charity is evidence.”

Meaning: It is evidence proving the sincerity of the one giving charity, and that he loves being near to Allaah since wealth is beloved to the soul. One does not depart with something beloved except for the sake of something more beloved. Every person that strives for the sake of the One he loves hoping for reward, this is an evidence of his sound *Eemaan* (faith) and strong certainty.

﴿ وَالصَّبْرُ ضِيَاءُ ﴾

“Patience is illumination.”

Patience is of three types:

- Patience upon obedience to Allaah
- Patience in abstaining from sin

- Patience with the decree of Allaah

And “illumination” means light along with warmth. As He, The Exalted, said,

﴿ هُوَ الَّذِي جَعَلَ النَّارَ ضِيَاءً وَالْقَمَرَ نُورًا ﴾

**“He is the One Who has made the sun an illumination
and the moon as a light.”**

[Soorah Yoonus (10): 5]

The sun has light and warmth within it. Patience is likewise since it is difficult upon the soul, thus he is assisted and supported by it just as a person is assisted and supported by warmth and heat.

وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ،

“The Qur'aan is a proof for you or against you.”

The Qur'aan is a proof for you, i.e. with Allaah, The Mighty, The Majestic, or a proof against you. If you act in accordance with it, it is a proof for you. If you turn away from it, it is a proof against you. Then the Prophet ﷺ explained that every person begins his day, i.e. the morning passes with his actions.

فَبَاعَ نَفْسَهُ فَمُعْنِقُهَا أَوْ مُوْبَقُهَا

“A vendor of his soul either freeing it or ruining it.”

Every person begins his day, so he labors himself, works hard, and tires himself. From them are those who free their souls and from them are those who ruin them, i.e. they destroy them by their actions. If he acts in obedience to Allaah and upholds His legislation, he frees his soul, i.e. frees it from slavery to Shaytaan (the

devil) and desire. If the opposite is the case, then he ruins it i.e. destroys it.

From the Benefits of this Hadeeth:

An encouragement of purification, a clarification of its status in the Religion, and that it is half of *Eemaan* (faith).

From the Benefits of this Hadeeth:

An encouragement of praising Allaah and glorifying him. It fills the scale, and combining praise and glorification fills the heaven and the earth.

From the Benefits of this Hadeeth:

An encouragement of prayer and (a clarification) that it is light. Branching off from this benefit, it opens the door to knowledge and understanding.

From the Benefits of this Hadeeth:

An encouragement to (give) charity, and a clarification that it is evidence and a proof of the sincere *Eemaan* (faith) of the one who gives it.

From the Benefits of this Hadeeth:

An encouragement of patience and that it is an illumination. Difficulty occurs from it just as difficulty occurs from heat.

From the Benefits of this Hadeeth:

The *Qur'aan* is a proof for a person or against him. There is no medium where it would not be a proof for him or against him. Rather, it is either this one or that one, so we ask Allaah to make it a proof for us, essentially benefiting us.

From the Benefits of this Hadeeth:

It is inevitable that every person acts due to his statement,

كُلُّ النَّاسِ يَعْدُو

“Every person begins his day.”

It is established on the Prophet that he ﷺ said,

أَحْدَقُ الْأَسْمَاءِ حَارِثٌ وَهَمَّامٌ

“The truest names are Haarith and Hammaam.” ⁴⁷

This is because every person tills soil and is active.

From the Benefits of this Hadeeth:

The person doing these actions will either free his soul or ruin it. If he acts with obedience to Allaah and abstains from sin, he has freed his soul and freed it from slavery to Shaytaan (the devil). If the opposite is the case, he ruins it, i.e. destroys it.

From the Benefits of this Hadeeth:

The real and true freedom is upholding obedience to Allaah. It is not for a person to do whatever he desires unrestrictedly. Ibn al-Qayyim رحمه الله has stated in *Nuniyyah*:

هَرُبُوا مِنْ الرِّقِّ الَّذِي خُلِقُوا لَهُ وَبُلُوَّا بِرِّ النَّفْسِ وَالشَّيْطَانِ

“He flees from the slavery he was created for, and is afflicted with slavery to his soul and Shaytaan (the devil).”

⁴⁷ Related by Imaam Ibn Wahb in *al-Jaami'* with an authentic *Mursal* chain; Aboo Daawood #4950; Imaam Ahmad in *al-Musnad* #18933; on Abee Wahb ibn al-Jashmee in *Marfoo'* form with a weak chain but it is *Saheeh bi Ghayrihi*; refer to *as-Saheehah* #1040 (33-34/3)

Therefore, every person that flees from the worship of Allaah will fall into slavery of *Shaytaan* (the devil) and will become a worshipper of him.



Hadeeth Number Twenty-Four:

The Forbiddance of Oppression

Text of the Hadeeth

عَنْ أَبِي ذَرٍّ الْغَفَارِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ تَعَالَى وَآلِهِ وَسَلَّمَ فِيمَا يَرْوِيُهُ عَنْ رَبِّهِ عَزَّ وَجَلَّ أَنَّهُ قَالَ:

”يَا عِبَادِي! إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَّمُوا، يَا عِبَادِي! كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ فَاسْتَهْدُونِي أَهْدِكُمْ، يَا عِبَادِي! كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ فَاسْتَطِعُمُونِي أَطْعِمْكُمْ، يَا عِبَادِي! كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسُوتُهُ فَاسْتَكْسُونِي أَكْسُكُمْ. يَا عِبَادِي! إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ، وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا، فَاسْتَغْفِرُونِي أَغْفِرُ لَكُمْ، يَا عِبَادِي! إِنَّكُمْ لَنْ تَبْلُغُوا ضُرُّي فَتَضْرُوْنِي، وَلَنْ تَبْلُغُوا نَعْيِ فَتَنْعِيُونِي، يَا عِبَادِي! لَوْ أَنَّ أُولَئِكُمْ وَآخِرَكُمْ وَإِسْكُمْ وَجَنَّكُمْ كَانُوا عَلَى أَنْقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا، يَا عِبَادِي! لَوْ أَنَّ أُولَئِكُمْ وَآخِرَكُمْ وَإِسْكُمْ وَجَنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا، يَا عِبَادِي! لَوْ أَنَّ أُولَئِكُمْ وَآخِرَكُمْ وَإِسْكُمْ وَجَنَّكُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأْلُونِي، فَأَعْطَيْتُ كُلَّ وَاحِدٍ مَسَأْلَتَهُ مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلَّا كَمَا يَنْقُصُ الْمِحْيَطُ إِذَا أُدْخِلَ الْبَحْرَ، يَا عِبَادِي! إِنَّمَا هِيَ أَعْمَالُكُمْ

أَخْصَيْهَا لَكُمْ ثُمَّ أَوْفِيْكُمْ إِيَّاهَا، فَمَنْ وَجَدَ خَيْرًا فَلِيَخْمَدِ اللَّهُ، وَمَنْ وَجَدَ غَيْرَهُ
ذَلِكَ فَلَا يُلُومَنَّ إِلَّا نَفْسَهُ. ” رَوَاهُ مُسْلِمٌ .

On the authority of Aboo Dharr al-Ghifaaree ﷺ, on the Prophet ﷺ relaying on his Lord, The Blessed, The Exalted, that He said:

“O My servants! I have forbidden oppression for Myself and have made it forbidden amongst you, so do not oppress one another. O My servants! All of you are astray except for those I have guided, so seek guidance from Me and I shall guide you. O My servants! All of you are hungry except for those I have fed, so seek food from Me and I shall feed you. O My servants! All of you are naked except for those I have clothed, so seek clothing from Me and I shall clothe you. O My servants! You commit sins by night and day, and I forgive all sins, so seek forgiveness from Me and I shall forgive you. O My servants! You will never attain harming Me, so as to harm Me, nor will you ever attain benefiting Me, so as to benefit Me. O My servants! Were the first of you and the last of you, the human of you and the *Jinn* of you, to be as pious as the most pious heart of any one man amongst you it would not increase My Kingdom in anything. O My servants! Were the first of you and the last of you, the human of you and the *Jinn* of you to be as wicked as the wickedest heart of any one man amongst you it would not decrease My Kingdom in anything. O My servants! Were the first of you and the last of you, the human of you and the *Jinn* of you to gather in one place and make a request of Me, and I were to give everyone what he requested, it would not decrease what I have anymore than a needle decreases the sea when put into it. O My servants! It is only your deeds that I charge you with and then recompense you for them. Therefore, whoever finds good then let him praise Allaah. Whoever finds

other than that, should blame no one but himself.” (Related by Muslim)⁴⁸

Explanation:

This *Hadeeth*, and what is similar to it are called, “*Hadeeth Qudsee*” since the Prophet ﷺ is relaying on Allaah. He said:

يَا عِبَادِي ! إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُّحَرَّمًا

“O My servants! I have forbidden oppression for Myself and have made it forbidden amongst you, so do not oppress one another.”

In this *Hadeeth*, Allaah, The Mighty, The Majestic, explains that He forbade oppression upon Himself, so he does oppress anyone by increasing their sins or by decreasing their good deeds. As He, The Exalted, has said,

﴿ وَمَنْ يَعْمَلْ مِنَ الْصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا تَخَافُ ظُلْمًا وَلَا

هَضْمًا ﴾

“And he who does deeds of righteousness, while he is a believer, then he should have no fear of injustice, nor any oppression.”

[Soorah Taa Haa (20): 112]

⁴⁸ Muslim #2577; at-Tirmidhee #2495; Ibn Maajah #4257; Imaam Ahmad in *al-Musnad* #21314

وَجَعَلَتُهُ بَيْنَكُمْ مُحَرَّمًا

“And have made it forbidden amongst you.”

This means that I have made oppression prohibited amongst you. Due to this, He said,

فَلَا تَظَالَمُوا

“So do not oppress one another.”

The “so” is to connect it to what preceded.

يَا عِبَادِي ! كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ فَاسْتَهْدُونِي أَهْدِكُمْ

“O My servants! All of you are astray except for those I have guided, so seek guidance from Me and I shall guide you.”

All of the servants in entirety are astray in knowledge and action except those whom Allaah, The Mighty, The Majestic, guides. If the matter is like this, it is obligatory to seek guidance from Allaah. As a result, He said,

فَاسْتَهْدُونِي أَهْدِكُمْ

“So seek guidance from Me and I shall guide you,”

Meaning: Request guidance from Me and I shall guide you. Guidance here incorporates (both) the guidance of knowledge and the guidance of success.

يَا عِبَادِي ! كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ فَاسْتَطِعْمُونِي أُطْعِمْكُمْ

“O My servants! All of you are hungry except for those I have fed, so seek food from Me and I shall feed you.”

This is similar to what preceded it. He, The Glorious, The Exalted, explains that all of the servants, in entirety, are hungry except whom Allaah feeds. Then He requests of His servants that they seek food from Him, so that He can feed them. This is because He, The Glorious, The Exalted, is the One Who causes the agriculture to grow and brings livestock about. As He, The Glorious, The Exalted, has said:

﴿ أَفَرَءَيْتُمْ مَا تَحْرُثُونَ ﴾ ﴿ ١ ﴾ إِنَّمَا تَرْعُو نَّهَارَ أَمْ لَيْلَةَ زَرِعْتُمْ لَوْ

﴿ نَشَاءُ لَجَعَلْنَاهُ حُطَمَّاً فَظَلَمْتُمْ تَفَكَّهُونَ ﴾ ﴿ ٢ ﴾

“Have you not seen the seed that you planted in the ground? Is it you that causes it to grow or do We cause it to grow? Had We willed, We could have crumbled it to dry pieces, and you would be regretful.”

[Sooratul-Waaqi'ah (56): 63 - 65]

In addition, the wealth that is obtained from the crops belongs to Allaah, The Mighty, The Majestic.

يَا عِبَادِي! كُلُّكُمْ عَارٍ

“O My servants! All of you are naked,”

Meaning: His private parts are exposed except for whom Allaah facilitates clothing for him. Due to this, he said,

إِلَّا مَنْ كَسَوْتُهُ فَاسْتَكْسُونِي أَكْسُكُمْ

“Except for those I have clothed, so seek clothing from Me and I shall clothe you.”

Meaning: Request clothing from Me and I shall clothe you. This is because clothing is from what Allaah, The Exalted, extracted from the earth. If Allaah, The Exalted, had willed, He would not have facilitated this.

يَا عِبَادِي ! إِنَّكُمْ تُخْطِلُونَ بِاللَّيْلِ وَالنَّهَارِ، وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا،
فَاسْتَغْفِرُونِي أَغْفِرُ لَكُمْ

“O My servants! You commit sins by night and day, and I forgive all sins, so seek forgiveness from Me and I shall forgive you.”

This is similar to his statement  in the authentic Hadeeth,

كُلُّ ابْنِ آدَمَ خَطَّاءٌ وَ خَيْرُ الْخَطَّائِينَ التَّوَّابُونَ

“All of the sons of Aadam are sinners, and the best of the sinners are those who repent.”⁴⁹

The people err by night and day, i.e. they commit sins and it (i.e. a sin) is to contrast a command of Allaah or His Messenger by doing a prohibited act, or leaving off a command, but this sin has a cure, and all praise belongs to Allaah. It is His statement,

فَاسْتَغْفِرُونِي أَغْفِرُ لَكُمْ

“So seek forgiveness from Me and I shall forgive you,”

Meaning: Request my forgiveness and I shall forgive you. Forgiveness is covering a sin while pardoning it.

⁴⁹ At-Tirmidhee #2499; Ibn Maajah #4251; Imaam al-Haakim in *al-Mustadrak* #7691; ad-Daaraamee #2729; Imaam Ahmad in *al-Musnad* #12983; a *Hasan* Hadeeth from *al-Jaami'us-Saheeh* 4515-(831/2)

يَا عِبَادِي ! إِنَّكُمْ لَنْ تَبْلُغُوا ضُرُّي فَتَضْرُبُونِي ، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي

“O My servants! You will never attain harming Me, so as to harm Me nor will you ever attain benefiting Me, so as to benefit Me.”

This is because Allaah, The Glorious, The Exalted, is not in need of anything in existence. If the entire world disbelieved, it would never harm Him at all. If the entire world believed, it would not benefit Him at all, since by His Essence, He is not in need of any of His creation.

يَا عِبَادِي ! لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَنْفَسِ
قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا

“O My servants! Were the first of you and the last of you, the human of you and the Jinn of you to be as pious as the most pious heart of any one man amongst you, it would not increase My Kingdom in anything.”

This is because a person's obedience only benefits himself. As for Allaah, The Mighty, The Majestic, He does not benefit from it since He is not in need of it. If all of mankind in entirety, were as pious as the most pious heart of any one man, it would not increase His Kingdom in anything.

يَا عِبَادِي ! لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ
قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ ، مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا

“O My servants! Were the first of you and the last of you, the human of you and the Jinn of you to be as wicked as the wickedest heart of any one man amongst you, it would not decrease My Kingdom in anything.”

That is because Allaah is not in need of us. If all of mankind and Jinn were as wicked as the wickedest heart of any one man, it would not decrease His Kingdom in anything.

يَا عِبَادِي ! لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجَنَّكُمْ كَانُوا عَلَى أَفْجَرِ
قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئاً، يَا عِبَادِي ! لَوْ
أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجَنَّكُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي،
فَأَعْطَيْتُ كُلَّ وَاحِدٍ مَسْأَلَةً مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلَّا كَمَا يَنْقُصُ
الْمِحِيطُ إِذَا أُدْخِلَ الْبَحْرَ

“O My servants! Were the first of you and the last of you, the human of you and the Jinn of you to gather in one place and make a request of Me, and I were to give everyone what he requested, it would not decrease what I have, anymore than a needle decreases the sea when put into it.”

This is due to His Excellence, Nobility, and the expansiveness of what He possesses. If He gave every person what he requested, it would not decrease Him in anything. And His statement,

إِلَّا كَمَا يَنْقُصُ الْمِحِيطُ إِذَا أُدْخِلَ الْبَحْرَ
“Anymore than a needle decreases the sea when put into it.”

This is in order to emphasize there being no deficiency at all. It is well known that if a needle is put into the sea and then taken out, it does not decrease the sea at all since the moisture that sticks to this needle is nothing at all.

يَا عِبَادِي ! إِنَّمَا هِيَ أَعْمَالُكُمْ أَحْصَبْنَاهَا لَكُمْ

“O My servants! It is only your deeds that I charge you with,”

Meaning: They are calculated and written for the people.

ثُمَّ أُوْفِيْكُمْ إِيَاهَا، فَمَنْ وَجَدَ خَيْرًا فَلِيَحْمَدِ اللَّهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ
فَلَا يُلُومَنَّ إِلَّا نَفْسَهُ

“And then recompense you for them. So whoever finds good then let him praise Allaah. Whoever finds other than that, should blame no one but himself.”

Even with this, He, The Glorious, multiplies a good deed by ten times its like, to seven hundred, to many times multiplied. A bad deed is recompensed by its like (i.e. one time), or it is pardoned and forgiven as long as it is less than *Shirk*, and Allaah knows best.

This is the outstanding *Hadeeth* of Aboo Dharr al-Ghifaaree (t) that he (r) relayed on His Lord, The Blessed, The Exalted, that He said:

إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي

“I have forbidden oppression for Myself.”

Shaykhul Islaam, may Allaah bestow mercy upon him, explains it in an excellent treatise. Ibn Rajab also explains it amongst the Forty *Ahaadeeth* of Imaam an-Nawwawee.

From the Benefits of this *Hadeeth*:

The narration of the Prophet ﷺ on His Lord, and the people of knowledge have named it “*Hadeeth Qudsee*.”

From the Benefits of this Hadeeth:

Allaah, The Mighty, The Majestic, has forbidden oppression upon Himself due to His Perfection and Justice, The Majestic, The Mighty. He is able to oppress, able to reduce the good deeds of the righteous, and able to attach more evil deeds to the sinner than he has committed, but due to His Perfection and Justice, He forbade this upon Himself, The Majestic, The Mighty.

From the Benefits of this Hadeeth:

Oppression is prohibited amongst us. The Prophet ﷺ explained that this sanctity is concerning the blood, wealth, and honor (of the Muslims). He ﷺ stated at Minaa on the day of the 'Eed,

إِنْ دِمَاءَكُمْ، وَأَمْوَالَكُمْ، وَأَعْرَاضَكُمْ، حَرَامٌ عَلَيْكُمْ كَحُرُمَةٍ يَوْمِكُمْ
هذا، فِي شَهْرٍ كُمْ هذَا، فِي بَلَدٍ كُمْ هذَا

“Surely, your blood, wealth, and honor, is sacred just as the sanctity of this day of yours, in this month of yours, in this city of yours.”⁵⁰

From the Benefits of this Hadeeth:

The origin of man is misguidance and ignorance due to His statement, The Exalted,

﴿وَاللَّهُ أَخْرَجَكُم مِّنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا﴾

“And Allaah has brought you out from the wombs of your mothers while you know nothing.”

[Sooratun- Nahl (16): 78]

يَا عِبَادِي! كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ فَاسْتَهْدُونِي أَهْدِكُمْ

⁵⁰ Al-Bukhaaree #67; Muslim #2699

“O My servants! All of you are astray except for those I have guided, so seek guidance from Me and I shall guide you.”

The origin in him is also transgression and oppression.

From the Benefits of this Hadeeth:

The obligation of seeking guidance from Allaah due to His statement, The Exalted, in the *Hadeeth*,

اسْتَهْدُونِي أَهْدِكُمْ

“Seek guidance from Me and I shall guide you.”

From the Benefits of this Hadeeth:

Man, rather, all of the servants are hungry, in need of food except for who Allaah, The Mighty, The Majestic, feeds. A result of this benefit is a person asking his Lord and his seeking enrichment by asking Allaah and not asking the servants of Allaah. As a result, he said,

فَاسْتَطِعُونِي أُطْعِمُكُمْ

“So seek food from Me and I shall feed you,”

Meaning: Request food from Me and I shall feed you.

From the Benefits of this Hadeeth:

The servants are naked except for whom Allaah, The Mighty, The Majestic, has clothed and facilitated it for him. Due to this he said,

فَاسْتَكْسُونِي أَكْسُكُمْ

“So seek clothing from Me and I shall clothe you,”

Meaning: Request clothing from Me and I shall clothe you. Allaah, The Mighty, The Majestic, mentioned being naked after food since food is a shield for the internal (body) and clothing is a shield for the external (body).

From the Benefits of this Hadeeth:

The son of Aadam sins abundantly during the night and day. Even still, this sin is encountered by the forgiveness of Allaah, The Mighty, The Majestic, for every sin. Surely Allaah forgives all sins as He, The Exalted, has said:

﴿ قُلْ يَعِبَادِي الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِنْ رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الظُّنُوبَ جَمِيعًا ﴾

“Say, O My servants who have transgressed against themselves! Do not despair of the Mercy of Allaah. Verily, Allaah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.”

[Sooratuz- Zumar (39): 53]

Consequently, a person knows his own level, thus every time a person errs he seeks the forgiveness of Allaah, The Mighty, The Majestic.

From the Benefits of this Hadeeth:

Regardless of the abundance of sin, Allaah, The Exalted, will forgive them so long as a person seeks forgiveness of his Lord due to His statement, The Exalted, in this *Hadeeth Qudsee*,

وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا، فَاسْتَغْفِرُونِي أَغْفِرُ لَكُمْ

“And I forgive all sins, so seek forgiveness from Me and I shall forgive you.”

And His statement, The Exalted,

يَا عِبَادِي! إِنَّكُمْ لَنْ تَبْلُغُوا ضُرُّي فَتَضْرُّونِي، وَكَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي

“O My servants! You will never attain harming Me, so as to harm Me, nor will you ever attain benefiting Me, so as to benefit Me.”

This is because Allaah, The Glorious, The Exalted, is in no need of the creation. From His names are *al-'Azeez* (The Mighty), so He is the One that is Mighty, so that harm does not reach Him. He is also *al-Ghanee* (Self Sufficient) and *al-Hameed* (The Owner of all praise), so He is in no need of anyone to benefit Him and no one will ever be able to harm Him due to the perfection of His Self-sufficiency, The Majestic, The Mighty.

يَا عِبَادِي! لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَنْقَى
قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا

“O My servants! Were the first of you and the last of you, the human of you and the Jinn of you to be as pious as the most pious heart of any one man amongst you, it would not increase My Kingdom in anything.”

This is due to the perfection of His Self-sufficiency, The Mighty, The Majestic. If all of mankind in entirety from the men and Jinn were as pious as the most pious heart of any one man, it would not increase His Kingdom in anything since Allaah is in no need of them.

يَا عِبَادِي! لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْحَرِ
قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا

“O My servants! Were the first of you and the last of you, the human of you and the Jinn of you to be as wicked as the wickedest heart of any one man amongst you, it would not decrease My Kingdom in anything.”

This is due to the perfection of His Self-sufficiency, thus the obedience of the subservient does not benefit Him, nor does the disobedience of the sinners harm him. The intent of these two sentences is the encouragement of obeying Allaah, The Mighty, The Majestic, and abstaining from sin.

يَا عِبَادِي ! لَوْ أَنَّ أَوْلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ قَامُوا فِي صَعِيدٍ
وَاحِدٍ فَسَأَلُو نِي، فَأَعْطَيْتُ كُلَّ وَاحِدٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِمَّا
عِنْدِي إِلَّا كَمَا يَنْقُصُ الْمِخْبِطُ إِذَا أُدْخِلَ الْبَحْرَ

“O My servants! Were the first of you and the last of you, the human of you and the Jinn of you to gather in one place and make a request of Me, and I were to give everyone what he requested, it would not decrease what I have anymore than a needle decreases the sea when put into it.”

This is due to the perfection of His Self-Sufficiency, The Majestic, The Most High, and the expansiveness of what He possesses. From the benefits of this sentence is that Allaah, The Glorious, The Exalted, possesses extensive Self-Sufficiency and Honor.

And His statement,

إِلَّا كَمَا يَنْقُصُ الْمِخْبِطُ إِذَا أُدْخِلَ الْبَحْرَ
“Anymore than a needle decreases the sea when put into it.”

It has already preceded; the intent is embellishment, that it does not decrease Allaah in anything.

And His statement,

يَا عِبَادِي ! إِنَّمَا هِيَ أَعْمَالُكُمْ...

“O My servants! It is only your deeds that I charge you with...” to the end of Hadeeth.

From the benefits of this is the encouragement of righteous deeds until a person finds good.

From the Benefits of this Hadeeth:

Allaah, The Glorious, The Exalted, does not oppress any person at all.

From the Benefits of this Hadeeth:

The sinner will eventually blame himself when he is in a time when benefit and regret will not benefit him due to His statement,

وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يُلُومَنَّ إِلَّا نَفْسَهُ

“Whoever finds other than that, should blame no one but himself.”



Hadeeth Number Twenty-Five:

The Affluent Have Departed with the Rewards

Text of the Hadeeth

عَنْ أَبِي ذِرٍّ رَضِيَ اللَّهُ عَنْهُ أَيْضًا: أَنَّ أُنَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالُوا لِلنَّبِيِّ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: يَا رَسُولَ اللَّهِ، ذَهَبَ أَهْلُ الدُّنْوَرِ بِالْأُجُورِ، يُصَلُّونَ كَمَا نَصَّلَيْ، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ بِفُضُولِ أَمْوَالِهِمْ. قَالَ:

”أَوْ لَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تَصَدَّقُونَ بِهِ؟ إِنَّ بِكُلِّ تَسْبِيحةٍ صَدَقَةً، وَكُلِّ
ثَكْبِيرَةٍ صَدَقَةً، وَكُلِّ تَحْمِيدَةٍ صَدَقَةً، وَكُلِّ تَهْلِيلَةٍ صَدَقَةً، وَأَمْرٍ بِمَعْرُوفٍ
صَدَقَةً، وَنَهْيٍ عَنْ مُنْكَرٍ صَدَقَةً، وَفِي بُضُعْ أَحَدِكُمْ صَدَقَةً.“ قَالُوا: يَا رَسُولَ
اللَّهِ أَيَّاً تَيِّنَّ أَحَدُنَا شَهْوَتُهُ وَيَكُونُ لَهُ فِيهَا أَجْرٌ؟ قَالَ: ”أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي
حَرَامٍ أَكَانَ عَلَيْهِ وِزْرٌ، فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ كَانَ لَهُ أَجْرٌ.“ رَوَاهُ
مُسْلِمٌ.

Also on the authority of Aboo Dharr رض:

Some of the Companions of the Messenger of Allaah ﷺ said to the Prophet ﷺ: “O Messenger of Allaah, the affluent have departed with the rewards. They pray as we pray, they fast as we fast, and they give charity with the superfluity of their wealth.” He said, “Has Allaah not made things for you to give away in charity? Every Tasbeeh (saying ‘SubhaanAllaah’) is a charity, every Takbeer (saying ‘Allaahu Akbar’) is a charity, every Tahmeed (saying ‘Alhamdulillaah’) is a charity, every Tahleel

(saying 'Laa ilaaha ill Allaah') is a charity, to enjoin a good deed is a charity, to forbid an evil deed is a charity, and in your sexual relations is a charity." They said, "O Messenger of Allaah ﷺ will one of us have some reward when he fulfills his sexual desire?" He said, "Do you not think that if he were to do an unlawful act that he would be sinning? Likewise, if he has done it lawfully he will have a reward." (Related by Muslim) ⁵¹

Explanation:

Some of the Companions of the Messenger of Allaah ﷺ said,

يَا رَسُولَ اللَّهِ، وَ هُؤُلَاءِ فُقَرَاءٍ - ذَهَبَ أَهْلُ الدُّثُورِ بِالْأُجُورِ
"O Messenger of Allaah"–these poor folk–said, "O Messenger of Allaah, the affluent have departed with the rewards,"

Meaning: The wealthy have departed with the rewards in the sense that they are exclusively distinguished by it.

يُصَلُّونَ كَمَا نَصَّلِي، وَ يَصُومُونَ كَمَا نَصُومُ، وَ يَتَصَدَّقُونَ بِفُضُولِ
أَمْوَالِهِمْ

"They pray as we pray, they fast as we fast, and they give charity with the superfluity of their wealth."

⁵¹ Muslim #1006; Aboo Daawood #5243; Imaam al-Bukhaaree in *al-Adab al-Mufrad* #227; Ibn Maajah #927; Imaam Ahmad in *al-Musnad* #21374; *Sharhus-Sunnah* #1644

They share with the poor in prayer and fasting and the superfluity of their wealth. Therefore, the Prophet ﷺ said,

أَوْ لَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تَصَدَّقُونَ بِهِ؟ إِنَّ بِكُلِّ تَسْبِيْحٍ صَدَقَةً

“Has Allaah not made things for you to give away in charity? Every Tasbeeh is a charity,”

Meaning: A person saying ‘SubhaanAllaah’ is a charity.

وَكُلُّ تَكْبِيرٍ صَدَقَةً

“Every Takbeer is a charity,”

Meaning: When he says Allaahu Akbar, this is a charity.

وَكُلُّ تَحْمِيدٍ صَدَقَةً

“Every Tahmeed is a charity,”

Meaning: When he says ‘Alhamdulillah,’ this is a charity.

وَكُلُّ تَهْلِيلٍ صَدَقَةً

“Every Tahleel is a charity,”

Meaning: When he says ‘Laa ilaaha ill Allaah,’ this is a charity.

وَأَمْرٌ بِمَعْرُوفٍ صَدَقَةً

“To enjoin a good deed is a charity,”

Meaning: When he commands a person to obey Allaah, this is a charity.

وَفِي بُطْنِيْعَ أَحَدُكُمْ صَدَقَةً

“And in your sexual relations is a charity,”

Meaning: When a man approaches his wife, this is a charity and all of the poor are able to do this.

قَالُوا: يَا رَسُولَ اللَّهِ أَيْتَنِي أَحَدُنَا شَهْوَتُهُ وَيَكُونُ لَهُ فِيهَا أَجْرٌ؟!

“They said, ‘O Messenger of Allaah ﷺ will one of us have some reward when he fulfills his sexual desire?’”

This is not due to doubt since they knew that whatever the Prophet ﷺ said is the truth; rather, they desired to re-affirm that.

قَالُوا: يَا رَسُولَ اللَّهِ أَيْتَنِي أَحَدُنَا شَهْوَتُهُ وَيَكُونُ لَهُ فِيهَا أَجْرٌ؟!

They said, “O Messenger of Allaah, ﷺ will one of us have some reward when he fulfills his sexual desire?”

Resembling this is the statement of Zakariyyah ﷺ:

﴿ قَالَ رَبِّيْ أَنِّي يَكُونُ لِي غُلَمٌ وَقَدْ بَلَغَنِي الْكِبَرُ وَأَمْرَأَتِي عَافِرٌ ﴾

“O my Lord! How can I have a son when I am very old, and my wife is barren?”

[Soorah Aali ‘Imraan (3): 40]

They desired to re-affirm and verify that even though they believed it.

قَالَ: أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ أَكَانَ عَلَيْهِ وِزْرٌ

He said, “Do you not think that if he were to do an unlawful act that he would be sinning?”

The answer: Yes, there is a sin on him. He said,

فَكَذَّلَكَ إِذَا وَضَعَهَا فِي الْحَلَالِ كَانَ لَهُ أَجْرٌ

"Likewise, if he has done it lawfully he will have a reward."

This analogy, called the reverse analogy, means just as he sins for doing the unlawful, he is rewarded for doing the lawful. Therefore, he ﷺ said,

فَكَذَّلَكَ إِذَا وَضَعَهَا فِي الْحَلَالِ كَانَ لَهُ أَجْرٌ

"Likewise, if he has done it lawfully he will have a reward."

From the Benefits of this Hadeeth:

The enthusiasm of the Companions ﷺ in racing to do good deeds.

From the Benefits of this Hadeeth:

It is appropriate that when a person mentions something, he mentions his objective, since when the Companions said,

ذَهَبَ أَهْلُ الدُّنْوِرِ بِالْأُجُورِ

"The affluent have departed with the rewards,"

They clarified their objective and said,

يُصَلُّونَ كَمَا نَصَلَّى...

"They pray as we pray..." to the end of the Hadeeth.

From the Benefits of this Hadeeth:

Every statement that brings nearness to Allaah is a charity, such as *Tasbeeh* (saying 'SubhaanAllaah'), *Tahmeed* (saying 'Alhamdulillaah'), *Takbeer* (saying 'Allaahu Akbar'), *Tahleel* (saying 'Laa ilaaha ill Allaah'),

commanding the good, and forbidding the evil. The entirety of it is charity.

From the Benefits of this Hadeeth:

The encouragement of increasing the remembrance of Allaah since every word from it is considered a charity nearing the person to Allaah, The Mighty, The Majestic.

From the Benefits of this Hadeeth:

Being sufficed with the lawful over the unlawful makes the lawful nearness to Allaah and a charity due to his ﷺ statement,

وَفِي بُضُّع أَحَدِكُمْ صَدَقَةٌ

“And in your sexual relations is a charity.”

From the Benefits of this Hadeeth:

The permissibility of affirming information even if it comes from someone truthful due to his statement,

أَيُّا تِي أَحَدُنَا شَهُوَتُهُ وَيَكُونُ لَهُ فِيهَا أَجْرٌ؟!

“Will one of us have some reward when he fulfills his sexual desire?”

From the Benefits of this Hadeeth:

The fabulous teaching method of the Messenger ﷺ by questioning until the one being spoken to is satisfied and his heart is content. From this is his statement ﷺ when he was asked about selling moist dates,

أَيْنَقْصُ إِذَا جَفَّ؟ قَالُوا: نَعَمْ. فَنَهَى ذَلِكَ

“Does it diminish when it dries?” They said, “Yes,” so he prohibited that.⁵²



⁵² From the *Hadeeth* of Sa'd Ibn Abbee Waqqas ﷺ in Aboo Daawood #3359; at-Tirmidhee #1225; Ibn Maajah #2264, an-Nisaa'ee 267-269/7; The *Hadeeth* is authentic.

Hadeeth Number Twenty-Six:

The Virtue of Mending Ties, Justice, & Assistance amongst One Another

Text of the Hadeeth

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

”كُلُّ سُلَامٍ مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ، كُلُّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ، تَعْدِلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ، وَتَعْنِي الرَّجُلَ فِي دَائِبِهِ فَتَحْمِلُهُ عَلَيْهَا أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَبِكُلِّ خُطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَتَمْيِطُ الْأَذَى عَنِ الْطَّرِيقِ صَدَقَةٌ.“ رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

On the authority of Aboo Hurayrah رضي الله عنه who said: The Messenger of Allaah صلوات الله عليه said:

“Every joint of a person must do a charity every day that the sun rises. Acting justly between two people is a charity, assisting a man onto his mount, or hoisting his belongings onto it is a charity, a good word is a charity, every step you take to perform the prayer is a charity, and removing harmful objects from the roadway is a charity.” (Related by Bukhaaree and Muslim) ⁵³

⁵³ Al-Bukhaaree #2989, #2891; Muslim #1009; Sharhus-Sunnah of Imaam al-Baghawee #1645; Imaam Ahmad in *al-Musnad* #8336; al-Bazaar in *Kashful-Astaar* with a slightly different wording.

Explanation:

His statement ﴿

كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ، كُلُّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ

“Every joint of a person must do a charity every day that the sun rises.”

Meaning: Every bone and joint of a person must do a charity.

كُلُّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ

“Every day that the sun rises,”

Meaning: It is upon him to give charity every day that the sun rises. Therefore, his statement, كُلُّ سُلَامَى “Every joint” is the subject, عَلَيْهِ صَدَقَةٌ “must do charity” is the predicate of the subject and كُلُّ يَوْمٍ “every day” is a prepositional phrase. The meaning is everyday it is upon every bone of a person to do a charity being thankful to Allaah, The Exalted, for the blessing of preservation and continuance of life, but this charity is not solely the charity of wealth; rather, it is of several types:

تَعْدِلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ

“Acting justly between two people is a charity.”

Meaning: You find two people disputing, so you judge between them justly. This is a charity and it is from the best of charity due to His statement, The Blessed, The Exalted,

﴿ لَا خَيْرٌ فِي كَثِيرٍ مِّنْ نَجْوَتِهِمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ﴾

“There is no good in most of their secret meetings save him who orders charity, good, and conciliation amongst the people.”

[Sooratun- Nisaa (4): 114]

وَتَعِينُ الرَّجُلَ فِي دَائِبِهِ فَتَحْمِلُهُ عَلَيْهَا أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَةً صَدَقَةً

“Helping a man on his mount or hoisting his belongings onto it is a charity.”

This is also from the types of charity, assisting your fellow brother Muslim with his mount, either by helping him to mount it if he is not able to do it alone, or hoisting his belongings onto it, meaning he gathers and amasses it. This is also from perfection in worship (*Ihsaan*), and Allaah loves the good-doers.

وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ

“A good word is a charity.”

A good word is every word that brings nearness to Allaah such as *Tasbeeh* (saying 'SubhaanAllaah'), *Tahleel* (saying 'Laa ilaaha ill Allaah'), *Takbeer* (saying 'Allahu Akbar'), *Tahmeed* (saying 'Alhamdulillaah'), commanding the good, forbidding the evil, reciting the *Qur'aan*, teaching knowledge, and other than that. Every good word is a charity.

وَبِكُلِّ خُطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ

“Every step you take to perform the prayer is a charity.”

It is established in Bukhaaree and Muslim from the Hadeeth of Aboo Hurayrah,

أَنَّ الْإِنْسَانَ إِذَا تَوَضَّأَ فِي بَيْتِهِ وَأَسْبَغَ الْوُضُوءَ ثُمَّ خَرَجَ مِنْ بَيْتِهِ إِلَى
الْمَسْجِدِ لَا يُخْرِجُهُ إِلَى الصَّلَاةِ لَا يَخْطُو خَطْوَةً إِلَّا رُفِعَ اللَّهُ لَهُ بِهَا
دَرَجَةٌ وَحُطُّ عَنْهُ بِهَا خَطِيئَةٌ

*“That if a person performs ablution in his home, then exits his home for the Masjid and nothing has caused him to leave except the prayer, he does not take a step except that Allaah raises him a level and pardons a sin.”*⁵⁴

وَتُمْيِطُ الْأَذَى عَنِ الْطَّرِيقِ صَدَقَةٌ

“And removing harmful objects from the roadway is a charity.”

Meaning: Eliminating any harm along the roadway. Harm is whatever may harm the traveler of water, stones, glass, thorns, or anything else. Regardless if it may harm them from the ground or from above, such as if there were dangling branches of a tree that could harm someone, so you remove it; this is a charity.

From the Benefits of this Hadeeth:

It is upon a person to do a charity every day that the sun rises for each of his numerous bones. It is said that there are three hundred and sixty bones (of the body), and Allaah knows best.

⁵⁴ Al-Bukhaaree #647; Muslim #649

From the Benefits of this Hadeeth:

Everything that brings nearness to Allaah, as well as treating the creation well is a charity. What the Prophet ﷺ mentioned is an example of that. There has come in another *Hadeeth*,

وَيَجْزَءُ مِنْ ذَلِكَ رَكْعَانٌ يَرْعَهُمَا مِنَ الصُّبْحَى

“He is rewarded for that as if he prayed two Rak'ah of Dhuhra.”⁵⁵



⁵⁵ Muslim #720

Hadeeth Number Twenty-Seven:

Righteousness is Good Character

Text of the Hadeeth

عَنِ النَّوَّاسِ بْنِ سَمْعَانَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ:

“الْبِرُّ حُسْنُ الْخُلُقِ، وَالْإِثْمُ مَا حَاكَ فِي نَفْسِكَ، وَكَرِهْتَ أَنْ يَطْلُعَ عَلَيْهِ النَّاسُ.” رَوَاهُ مُسْلِمٌ.

وَعَنْ وَابِصَةَ بْنِ مَعْبُدٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَقَالَ:

”جِئْتَ تَسْأَلُ عَنِ الْبِرِّ؟“ قُلْتُ: نَعَمْ. قَالَ: ”اسْتَفْتَ قَلْبَكَ، الْبِرُّ مَا اطْمَأَنَّتْ إِلَيْهِ النَّفْسُ وَاطْمَأَنَّ إِلَيْهِ الْقَلْبُ، وَالْإِثْمُ مَا حَاكَ فِي النَّفْسِ وَتَرَدَّدَ فِي الصَّدْرِ، وَإِنْ أَفْتَكَ النَّاسُ وَأَفْتَوْكَ.“ حَدَّيْتُ حَسَنٌ رَوَيْنَا فِي مُسْنَدِي إِلَيْمَامَيْنِ أَحْمَدَ بْنِ حَنْبَلٍ وَالدَّارِمِيِّ بِإِسْنَادِ حَسَنٍ.

On the authority of an-Nawwaas ibn Sam'aan رض that the Prophet ﷺ said:

“Righteousness is good character, and a sin is what wavers in your soul and you dislike that it is exposed to the people.” (Related by Muslim) ⁵⁶

On the authority of Waasibah ibn Ma'bad رضي الله عنه who said:

I came to the Messenger of Allaah ﷺ and he said, “You have come to ask about righteousness?” I said, “Yes.” He said, “Consult your heart. Righteousness brings serenity to the soul and tranquility to the heart. Sin is what wavers in the soul and pulses to and fro in the chest even though the people give you their opinion again and again.” (Hadeeth Hasan related in the *Musnad* of Imaam Ahmad ibn Hanbal and Imaam ad-Daaramee with a *Hasan* chain) ⁵⁷

Explanation:

On the authority of an-Nawwaas ibn Sam'aan رضي الله عنه that the Prophet ﷺ said,

الْبِرُّ حُسْنُ الْخُلُقِ
“Righteousness is good character.”

⁵⁶ Muslim #2553; at-Tirmidhee #2389; Imaam Ahmad in *al-Musnad* #17563; *Sharhus-Sunnah* of Imaam al-Baghawee #3494; ad-Daaramee #2791; Imaam al-Bukhaaree in *al-Adab al-Mufrad* #295

⁵⁷ Imaam Ahmad in *al-Musnad* #17922, #17924; Aboo Ya'laa #1583, #1584; the Hadeeth is *Saheeh bi Ghayrihi* refer to *Jaami'us-Sagheer wa Ziyaadatuhu* of Imaam al-Albaanee (t) #948(224/1); and *as-Saheeh Kitaab al-Adhkaar* 988/1255 with the checking of Shaykh Aboo Usamah al-Hilaalee.

- الْبِرُّ Righteousness: A term that indicates excellence and an abundance of good.
- حُسْنُ الْخُلُقِ Good character: A person that is considerate, open minded, has a serene heart, and excellent interaction with the people.

The Prophet ﷺ said,

الْبِرُّ حُسْنُ الْخُلُقِ

“Righteousness is good character.”

Thus, if the person has good character with Allaah and with the servants of Allaah, he will obtain an abundance of good, be open minded to Islaam, his heart will be serene with *Eemaan* (faith), and he will interact with the people in good character.

As for sin, the Prophet ﷺ explained that it is,

مَا حَاكَ فِي نَفْسِكَ

“What wavers in your soul.”

He was speaking to an-Nawwaas ibn Sam'aan, and an-Nawwaas ibn Sam'aan is a Noble Companion. He did not waver in his soul, have doubt in his soul, nor feel restless in his soul except that it was a sin. Due to this he said,

مَا حَاكَ فِي نَفْسِكَ، وَكَرِهْتَ أَنْ يَطْلُعَ عَلَيْهِ النَّاسُ

“What wavers in your soul and you dislike that it is exposed to the people.”

As for the sinful and disobedient, sins do not trouble their souls nor do they dislike them being exposed to the people; rather, some of them boast and inform others of the sin and disobedience they commit. When the upright person commits a sin, it worries his soul and he dislikes that it be exposed to the people. This is the scale that the Prophet, may salutation and blessing be upon him, mentioned amongst the good and righteous people.

The *Hadeeth* on Waasibah ibn Ma'bad ﷺ that he said:

أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ:
”جِئْتَ تَسْأَلُ عَنِ الْبِرِّ؟“ قُلْتُ: نَعَمْ. قَالَ: ”اسْتَفْتِ قَلْبَكَ.“

“I came to the Messenger of Allaah ﷺ and he said, ‘You have come to ask about righteousness?’ I said, ‘Yes.’ He said, “Consult your heart,”

Meaning: Do not ask anyone; ask your heart and seek consultation from it.

الْبِرُّ مَا اطْمَأَنَّ إِلَيْهِ النَّفْسُ وَاطْمَانَ إِلَيْهِ الْقَلْبُ
“Righteousness brings serenity to the soul and tranquility to the heart.”

So whenever you find your soul serene and your heart tranquil towards something, do it.

وَالِّإِثْمُ مَا حَاكَ فِي النَّفْسِ
“Sin is what wavers in the soul.”

If you see something wavering in your soul and pulsating back and forth in your chest, it is a sin. He said,

وَإِنْ أَفْتَاكَ النَّاسُ وَأَفْتَوْكَ

“Even though the people give you their opinion (again and again),”

Meaning: Even if a person informs you that it is not a sin repeatedly. This occurs frequently. You find a person that is in doubt about something, he is restless about it, and is uncomfortable. The people say to him, ‘This is permissible, and there is no problem with this.’ All the while, he is not open to it, nor does his soul feel at peace with it. Therefore, it is said, the likes of this is sin, so abstain from it.

From the Benefits of this Hadeeth as well as the one preceding:

The virtue of good character, since the Prophet ﷺ mentioned that good character is righteousness.

From the Benefits of this Hadeeth:

The scale of weighing sin is it wavering in the soul and the heart not being tranquil with it.

From the Benefits of this Hadeeth:

The believer dislikes that his faults be exposed to the people in contrast to the heedless person who does not mind. He does not care if his faults are exposed to the people.

From the Benefits of this Hadeeth:

The intuition and acumen of the Prophet ﷺ when Waasibah came to him and he said,

جِئْتَ تَسْأَلُ عَنِ الْبِرِّ؟

“You have come to ask about righteousness?”

From the Benefits of this Hadeeth:

Conveying the ruling of something based on a tranquil soul that dislikes evil and loves good due to his statement,

البِرُّ مَا اطْمَأَنْتُ إِلَيْهِ النَّفْسُ وَاطْمَأَنَّ إِلَيْهِ الْقَلْبُ

"Righteousness brings serenity to the soul and tranquility to the heart."

From the Benefits of this Hadeeth:

It is appropriate that a person looks toward himself without the opinions of the people, since the people may give their opinion on something they have no knowledge of, and you may feel doubt about it disliking it. The likes of this, he should not return to the opinion of the people, but rather should return to himself.

From the Benefits of this Hadeeth:

Whenever *Ijtihad* is possible, he should not sway to blind following due to his statement,

وَإِنْ أَفْتَاكَ النَّاسُ وَأَفْتَوكَ

"Even though the people give you their opinion (again and again)."



Hadeeth Number Twenty-Eight:

The Obligation of Adhering to the Sunnah

Text of the Hadeeth

عَنْ أَبِي تَحْيَيْهِ الْعِرَبَاضِيِّ بْنِ سَارِيَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: وَعَظَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ مَوْعِظَةً وَجَلَتْ مِنْهَا الْقُلُوبُ، وَذَرَفَتْ مِنْهَا الْعَيْنُونُ. فَقُلْنَا: يَا رَسُولَ اللَّهِ، كَانَّهَا مَوْعِظَةٌ مُوَدِّعٌ فَأَوْصِنَا. قَالَ:

”أَوْصِيْكُمْ بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ، وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ تَأْمَرُ عَلَيْكُمْ عَبْدٌ، فَإِنَّهُ مَنْ يَعِشُّ مِنْكُمْ فَسَيَرَى اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنْنِي وَسُنْنَةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَصُّوا عَلَيْهَا بِالنَّوَاجِدِ، وَإِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُورِ فِيْنَ كُلُّ بَدْعَةٍ ضَلَالَةٌ.“ رَوَاهُ أَبُو دَاوُدُ وَالترْمِذِيُّ وَقَالَ حَدِيثٌ حَسَنٌ صَحِيْحٌ.

On the authority of Aboo Najeeh al-‘Irbaad ibn Saariyah ﷺ that he said:

The Messenger of Allaah ﷺ gave us a profound admonition that frightened the hearts and caused the eyes to shed tears. After which we said, “O Messenger of Allaah, it is as if it is a farewell admonition, so advise us”. He said: “I advise you with having fear of Allaah, The Mighty, The Majestic, and hearing and obeying even if your ruler was a slave. For surely, he who lives from amongst you will see much differing, so it is upon you to be upon my Sunnah and the Sunnah of the Rightly Guided Khulafaa’. Bite on to it (i.e. the Sunnah) with your back molar teeth, and beware of newly invented matters for surely every

innovation (Bid'ah) is misguidance." [Related by Aboo Daawood, Tirmidhee, and he (i.e. Tirmidhee) stated, 'Hadeeth Hasan Saheeh']⁵⁸

Explanation:

His statement,

وَعَظَ

"Gave us a profound admonition."

وَعَظَ Admonition: It is a reminder that is coupled with encouragement and threat. The Prophet ﷺ would accompany his Companions admonishing them, but he would not prolong it fearing boredom for them. His statement,

وَجَلَتْ مِنْهَا الْقُلُوبُ

"That frightened the hearts,"

Meaning: It scared them.

وَذَرَفَتْ مِنْهَا الْعَيْنُونُ

"And caused the eyes to shed tears,"

Meaning: They cried until tears fell.

⁵⁸ Aboo Daawood #4607, at-Tirmidhee #2676; Ibn Maajah #42, #43; ad-Daaraamee #96; Imaam Ahmad in *al-Musnad* #17077, #17079, #17080; *Sharhus-Sunnah* by Imaam al-Baghawee #102 and it is *Saheeh*.

فَقُلْنَا: يَا رَسُولَ اللَّهِ، كَانَهَا مَوْعِظَةً مُوَدِّعٌ فَأَوْصِنَا

“So we said, ‘O Messenger of Allaah, it is as if it is a farewell admonition, so advise us.’”

This is because the farewell sermon is profound and strong, so advise us. He said,

أُوصِيكُمْ بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ

“I advise you with having fear of Allaah, The Mighty, The Majestic.”

Fear of Allaah is to be protected from the punishment of Allaah by enacting His commands and abstaining from His prohibitions, and this is the right of Allaah, The Mighty, The Majestic.

وَالسَّمْعُ وَالطَّاعَةُ

“And hearing and obeying”

Meaning: The rulers, i.e. listen to what they say, what they command, and abstain from what they prohibit.

وَإِنْ تَأْمَرُ عَلَيْكُمْ عَبْدٌ

“Even if your ruler was a slave”

Meaning: Even if your ruler was a slave, listen to him and obey him. This is the general requirement of the verse:

﴿يَأَيُّهَا الَّذِينَ إِيمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَئِكُمْ أَنْهَاكُمْ﴾

“O you who believe! Obey Allaah, obey the Messenger and those in authority amongst you.”

[Sooratu-n Nisaa (4): 59]

His statement,

فَإِنَّمَا مَنْ يَعِيشُ مِنْكُمْ

“He who lives from amongst you”

Meaning: Whoever has a prolonged life will see much difference. This occurred just as the Prophet ﷺ informed. Much difference occurred at the end of the time of the Companions, رضي الله عنه. Then he ordered that we adhere to his Sunnah i.e. his methodology and the methodology of the Rightly Guided Caliphs, those who trailed the Prophet ﷺ from his Ummah in knowledge, worship, and inviting to Allaah. The foremost of them are the Four Caliphs: Aboo Bakr, 'Umar, 'Uthmaan, and 'Alee, may Allaah be pleased with them.

“الْمَهْدِيُّونَ” “Rightly guided” is a revealing description since every one who follows the right way is guided. The meaning of “الْمَهْدِيُّونَ” “Rightly Guided” is those who have been guided, i.e. Allaah, The Mighty, The Majestic, has guided them to the True Path.

عَصُّوا عَلَيْهَا بِالنُّوَاجِنِ

“Bite on to it (i.e. the Sunnah) with your back molar teeth.”

They are the teeth at the very back, and it is an expression to explain the relentless adherence to it. The Prophet ﷺ then warned from newly invented novelties, so he said,

وَإِيَّاكُمْ

“And beware”

Meaning: I warn you from the newly invented novelties, and they are the innovations in the religion without any legislative proof. Therefore, when he commanded to adhere to the *Sunnah*, he also warned from innovation and said,

فِإِنْ كُلُّ بِدْعَةٍ ضَلَالٌ

“For surely every innovation (*Bid’ah*) is misguidance.”

From the Benefits of this Hadeeth:

The enthusiasm of the Prophet ﷺ in admonishing his Companions, since he would give them effective exhortations that frightened the hearts and caused the eyes to shed tears.

From the Benefits of this Hadeeth:

It is appropriate that the person departing leaves his Companions with an effective profound admonition since the farewell admonitions are not forgotten.

From the Benefits of this Hadeeth:

The advice of fearing Allaah, The Mighty, The Majestic. This is the advice of Allaah to the first and last (of the people) due to His statement, The Exalted,

﴿ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ أَتَّقُوا اللَّهَ ﴾

“We have advised the people of the Scripture before you
and you that you all fear Allaah.”

[Sooratun- Nisaa (4): 131]

From the Benefits of this Hadeeth:

The advice of hearing and obeying the rulers, and Allaah has ordered that in His statement:

﴿ يَأَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا رَسُولَنَا وَأُولَئِكُمْ أَنْكَرُوا ﴾

“O you who believe! Obey Allaah, obey the Messenger and those in authority amongst you.”

[Sooratun- Nisaa (4): 59]

This command is conditional in that he is not obeyed in disobedience to Allaah. If he orders you to commit a sin, do not listen to him. There is no obedience in disobedience to Allaah due to his statement,

إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ

“Obedience is only in the good.” ⁵⁹

From here, we will explain the benefit in His statement, The Exalted:

﴿ يَأَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا رَسُولَنَا وَأُولَئِكُمْ أَنْكَرُوا ﴾

“O you who believe! Obey Allaah, obey the Messenger and those in authority amongst you.”

[Sooratun- Nisaa (4): 59]

The verb أَطِيعُوا (obey) is not mentioned with those in authority.

Rather it follows obedience to Allaah and His Messenger.

⁵⁹ Al-Bukhaaree #7257; Muslim #1840

From the Benefits of this Hadeeth:

The enthusiasm of the Prophet ﷺ, just as he was enthusiastic in conveying the legislation to them at times, he also admonished them with exhortations that softened and affected the hearts.

From the Benefits of this Hadeeth:

The preacher should give admonitions that are effective in their style and method of delivery, but this is conditional that he does not bring any unauthentic or fabricated Ahaadeeth since some preachers bring unauthentic and fabricated Ahaadeeth claiming that it aids in swaying the hearts. Even if this is beneficial, there is still harm in it. It is established on the Prophet ﷺ that he said,

مَنْ حَدَّثَ عَنِّي حَدِيثًا وَهُوَ يَرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبِينَ

“Whoever relays a Hadeeth on me knowing that it is a lie then he is one of the liars.” ⁶⁰

From the Benefits of this Hadeeth:

When a man wishes to depart from his Companions, he should give them an intense admonition due to his statement,

كَانَهَا مَوْعِظَةً مُوَدِّعٍ فَأَوْصَنَا

“It is as if it is a farewell admonition.”

From the Benefits of this Hadeeth:

There is no advice more virtuous and complete than the advice to fear Allaah, The Mighty, The Majestic. He, The Exalted, said,

⁶⁰ The chain is authentic and its narrators are trustworthy. Al-Hukaam, he is Ibn 'Utaybah al-Kinnee, he was their (The people of Kind) slave, Aboo Muhammad al-Koofee established that he is trustworthy and reliable; Ibn Maajah #39; Imaam Muslim from his introduction.

﴿ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَبَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ أَتَقْوَا اللَّهَ ﴾

“We have advised the people of the Scripture before you
and you that you all fear Allaah.”

[Sooratun- Nisaa (4): 131]

The explanation of fearing Allaah has already preceded.

From the Benefits of this Hadeeth:

The advice of hearing and obeying the rulers even if they were slaves
due to his statement,

وَالسَّمْعُ وَالطَّاعَةُ وَإِنْ تَأْمَرُ عَلَيْكُمْ عَبْدٌ

“And hearing and obeying even if your ruler was a slave,”

Since by hearing and obeying much evil and great confusion is
eliminated.

From the Benefits of this Hadeeth:

The clear signs of the Messenger ﷺ when he said,

فَإِنَّهُ مَنْ يَعِشُ مِنْكُمْ فَسَيَرَى اخْتِلَافًا كَثِيرًا

“He who lives from amongst you will see much difference.”

Those who lived from amongst the Companions saw much
difference as is well known from history.

From the Benefits of this Hadeeth:

Adhering to the Sunnah of the Messenger ﷺ, especially when
difference and division occurs. As a result, he said,

فَعَلَيْكُمْ بِسْنَتِي

“So it is upon you to be upon my Sunnah.”

From the Benefits of this Hadeeth:

It is appropriate to have severe adherence to the point that it (i.e. the *Sunnah*) is bitten onto with the back molar teeth so that it does not slip away from the people.

From the Benefits of this Hadeeth:

A warning from newly invented novelties, and the intent here is innovations in the religion. As for innovations in the world, they are examined. If there is benefit in it, it is not warned from. As for this occurring in the religion, it is obligatory to warn from it due to what it causes of division in the religion of Allaah, separation, and the *Ummah* (Muslim nation) neglecting itself.

From the Benefits of this Hadeeth:

Every innovation is misguidance. There is no such thing as good innovations as some scholars claim. Rather, all innovations are misguidance. Thus, whoever thinks an innovation is good, it does not extend past two affairs: Either it is not an innovation and he thought it was an innovation, or it is not good and he thought it was good, or it is an innovation and good, and this is impossible due to his statement ﴿

فَإِنَّ كُلَّ مُحْدَثَةٍ بُدْعَةٌ

“For surely every innovation (bid'ah) is misguidance.”⁶¹



⁶¹ Sunan Aboo Daawood, 3/1294; Ibn Maajah #4590 1/21-22 #42 and authenticated in *Saheeh Sunan Aboo Daawood* #3851-(871/3)

Hadeeth Number Twenty-Nine:

What Enters One into Paradise

Text of the Hadeeth

عَنْ مُعاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ، وَيُعَادِنِي عَنِ النَّارِ، قَالَ:

”لَقَدْ سَأَلْتَ عَنْ عَظِيمٍ، وَإِنَّهُ لَيَسِيرٌ عَلَى مَنْ يَسِيرُهُ اللَّهُ تَعَالَى عَلَيْهِ: تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتَقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتَحْجُجُ الْبَيْتَ.“ ثُمَّ قَالَ: ”أَلَا أَذْكُرْ عَلَى أَبْوَابِ الْخَيْرِ؟ الصَّوْمُ جُنَاحٌ، وَالصَّدَقَةُ ثُطْفَى الْخَطِيْبَةِ كَمَا يُطْفَى الْمَاءُ النَّارَ، وَصَلَاةُ الرَّحْلِ فِي جَوْفِ الْلَّيْلِ ثُمَّ تَلَا: « تَتَجَافَ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ حَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿١﴾ فَلَا تَعْلَمُ نَفْسٌ مَا أَحْبَبَتْهُمْ مِنْ قُرْبَةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿٢﴾ » حَتَّى يَلْغَ { يَعْمَلُونَ } ثُمَّ قَالَ: ”أَلَا أَخْبِرُكَ بِرَأْسِ الْأَمْرِ وَعَمُودِهِ وَذِرْوَةِ سَنَامِهِ؟“ قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ قَالَ: ”رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَذِرْوَةُ سَنَامِهِ الْجَهَادُ“ ثُمَّ قَالَ: ”أَلَا أَخْبِرُكَ بِمَلَكِ ذَلِكَ كُلُّهِ؟“ قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ، قَالَ فَأَنْهَذَ بِلِسَانِهِ وَقَالَ: ”كُفَّ عَلَيْكَ هَذَا.“ فَقُلْتُ: يَا نَبِيَّ اللَّهِ، وَإِنَّا لَمُؤْخَذُونَ بِمَا تَتَكَلَّمُ بِهِ؟ فَقَالَ: ”تَكَلَّمَكَ أُمُّكَ وَهَلْ يَكُبُ النَّاسُ فِي النَّارِ عَلَى وُجُوهِهِمْ أَوْ قَالَ عَلَى مَنَاخِرِهِمْ إِلَّا حَصَائِدُ الْسِّنَتِهِمْ؟“ رَوَاهُ التِّرْمِذِيُّ وَقَالَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

On the authority of Mu'aadh ibn Jabal رض that he said: "Tell me a deed that will admit me into Paradise and distance me from the Hellfire." He said, "You have asked about a major affair, and it is easy for whom Allaah, The Exalted, makes it easy. Worship Allaah and do not commit Shirk with Him, establish the prayer, pay the Zakaat, fast Ramadhaan, and perform Hajj (pilgrimage) to the House (i.e. the Ka'bah in Makkah)." He then said, "Shall I not show you the gates of goodness? Fasting is a shield; charity extinguishes sin as water extinguishes fire, and the prayer of a man in the core of the night." He then recited,

﴿تَتَجَافَ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ حَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴾ ﴿فَلَا تَعْلَمُ نَفْسٌ مَا أَحْفَى لَهُمْ مِنْ قُرْبَةٍ أَعْيُنٌ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ﴾

"Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have bestowed upon them. No person knows what is kept hidden for them of joy as a reward for what they used to do."

[Sooratus-Sajdah (32): 16 - 17]

He then said, "Shall I not inform you of the peak of the affair, its pillar, and its uppermost part?" I said, "Yes, O Messenger of Allaah." He said, "The peak of the affair is the Islaam, its pillar is the prayer, and its uppermost part is Jihaad." He then said, "Shall I not inform you of the paramount of all of that?" I said, "Yes, O Messenger of Allaah." He took hold of his tongue and said, "Restrain this." I said, "O Prophet of Allaah, will we be taken to account for what we say?" He said, "May your mother be bereaved. Is there anything that topples the people on their faces – or he said on their noses – into the Hellfire other than what

their tongues reap?" (Related by Tirmidhee and he said, 'Hadeeth Hasan Saheeh')⁶²

Explanation:

On the authority of Mu'aadh ibn Jabal رض that he said,

قُلْتُ: يَا رَسُولَ اللَّهِ، أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ، وَيُبَعِّدُنِي عَنِ النَّارِ

"Tell me a deed that will admit me into Paradise and distance me from the Hellfire."

Paradise is the place that Allaah, The Mighty, The Majestic, has prepared for the pious servants. Therein is what no eye has ever seen and no ear has ever heard. There is no danger of the heart falling into evil. The Hellfire is the place that Allaah has prepared for the disbelievers. Therein are severe punishments that are well known from the Book and the Sunnah. He asked about this affair because he considered it the most important thing, may Allaah be pleased with him, and it is appropriate that every believer consider this the most important thing, for one to be admitted into Paradise and distanced from the Hellfire. This is the greatest success due to His statement, The Exalted:

⁶² At-Tirmidhee #2616; Ibn Maajah #3973, Imaam al-Haakim in *al-Mustadrak* #3601; Imaam at-Tabaraanee in *al-Muj'am al-Kabeer* #200-(103/20), (137); Imaam Ahmad in *al-Musnad* #22032; Imaam al-Albaanee رض declared the *Hadeeth Saheeh* in *al-Jaami'us-Saheeh wa Ziyaadatuhu Saheehun* #5136.

﴿فَمَنْ زُحِّرَ عَنِ النَّارِ وَأَدْخَلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا
مَتَّعُ الْغُرُورِ﴾

“So whosoever is removed from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception.”

[Soorah Aali 'Imraan (3): 185]

The Prophet ﷺ said,

لَقَدْ سَأَلْتَ عَنْ عَظِيمٍ

“You have asked me about a major affair,”

Meaning: Something that is tremendous and it is the success of being admitted to Paradise and saved from the Fire. Nevertheless, he said,

وَإِنَّهُ لَيُسِيرٌ عَلَىٰ مَنْ يَسِّرَهُ اللَّهُ تَعَالَىٰ عَلَيْهِ

“And it is easy for whom Allaah, The Exalted, makes it easy.”

It is possible that his statement, “عن عظيمٍ” “a major affair” is referring the actions that admit one to Paradise and distances one from the Fire. “لَيُسِيرٌ عَلَىٰ مَنْ يَسِّرَهُ اللَّهُ عَلَيْهِ” “It” i.e. that action is “easy for whom Allaah makes it easy,” i.e. it is easy for whom Allaah facilitates it.

He then explained this in detail with his statement,

تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا

“Worship Allaah and do not commit Shirk with Him.”

Worship of Allaah, The Glorious, The Exalted, is upholding obedience to Him by complying with His commands and abstaining from His prohibitions sincerely for Him.

لَا تُشْرِكُ بِهِ شَيْئاً

“And do not commit Shirk with Him,”

Meaning: Not an angel that is close to Him, nor a prophet that was sent, since the condition of worship is that it be sincerely for Him, The Mighty, The Majestic.

The second affair: From the actions that admit one into Paradise and distance one from the Fire is establishing the prayer when he said, وَتَقِيمُ الصَّلَاةَ “Establish the prayer”. The meaning of (Tuqeemu) تُقِيمُ “establish” is to perform completely its pillars, obligations, conditions, and subsidiary acts.

The third affair: وَتُؤْتِي الزَّكَاةَ “Pay the Zakaat”. It is the wealth that Allaah, The Mighty, The Majestic, obligated it being spent on the people from the specific wealth with its specific conditions that are rightly due to those deserving it. This is well known in the books of the scholars, may Allaah bestow mercy upon them.

وَتَصُومُ رَمَضَانَ “Fast Ramadhaan,” i.e. the month of Ramadhaan is also well known. Fasting is worshipping Allaah, The Exalted, by abstaining from those things that may break the fast from the beginning of Fajr until sunset. وَتَحْجُجُ الْبَيْتَ “And perform Hajj (pilgrimage) to the House,” i.e. intending the sacred House, and it is the Ka'bah, in order to perform the rituals.

These are the five pillars of Islaam:

- (i) To worship Allaah and not commit *Shirk* with Him in anything
- (ii) To establish the prayer
- (iii) To pay the *Zakaat*
- (iv) Fast *Ramadhaan*, and
- (v) Perform *Hajj* to the House (i.e. the *Ka’bah* in *Makkah*).

The testimony that Muhammad is the Messenger of Allaah is included in the testimony that ‘*Laa ilaaha ill Allaah*’ if it is not mentioned along with it since the testimony that ‘*Laa ilaaha ill Allaah*’ means, “there is nothing worthy of worship in truth except Allaah.” From the worship of Allaah is believing in His Messenger ﷺ and following him.

He then said, i.e. the Prophet ﷺ,

أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ؟

“Shall I not show you the gates of goodness?”

Meaning: That which leads to the good, it is as if he said, ‘Yes.’ So the Prophet ﷺ said,

الصَّوْمُ جُنَاحٌ

“Fasting is a shield,”

Meaning: It is a shield that protects from sins while fasting and protects from the Fire on the Day of Judgment. He then said,

وَالصَّدَقَةُ تُطْفِئُ الْخَطَايَا كَمَا يُطْفِئُ الْمَاءُ النَّارَ

“Charity extinguishes sin as water extinguishes fire.”

Charity is contributing wealth to the poor and those in need while seeking nearness to Allaah, The Glorious, The Exalted, and showing good character to the poor.

وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ

“Charity extinguishes sin,”

Meaning: Sins such as leaving off an obligation or doing a prohibited act.

كَمَا يُطْفِئُ الْمَاءُ النَّارَ

“as water extinguishes fire.”

All of us know that when water extinguishes fire nothing of the fire remains. Likewise, with charity, nothing remains of sin.

وَصَلَةُ الرَّخْلِ فِي جَوْفِ اللَّيْلِ

“And the prayer of a man in the core of the night,”

Meaning: It extinguishes sin just as water extinguishes fire. The core of the night is the middle of it. The most virtuous portion of the night is the second half, or the third part of the night after the first half. Daawood ﷺ would sleep through half of the night, stand in the third portion of it, and sleep in the sixth portion of it. The Messenger of Allaah ﷺ then recited:

﴿ تَسْجَدُ فِي جُنُوبِهِمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبِّهِمْ حَوْفًا وَطَمَعًا وَمَمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴾ فَلَا تَعْلَمُ نَفْسٌ مَا أَخْفَى لَهُمْ مِنْ قُرْبَةٍ أَعْيُنٍ جَزَاءٌ بِمَا كَانُوا يَعْمَلُونَ ﴾

“Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have bestowed upon them. No person knows what is kept hidden for them of joy as a reward for what they used to do.”

[Sooratus- Sajdah (32): 16 – 17]

He recited it utilizing it as a proof. Contained within this verse, as is apparent, is the forsaking of their beds, meaning for prayer at night, and their spending from what Allaah provided them. These two are charity and the night prayer that the Messenger of Allaah ﷺ mentioned in this Hadeeth. He then said ﷺ,

أَلَا أُخْبِرُكَ بِرَأْسِ الْأَمْرِ وَعَمُودِهِ وَذِرْوَةِ سَنَامِهِ؟ قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ قَالَ: رَأْسُ الْأَمْرِ الْإِسْلَامُ

“Shall I not inform you of the peak of the affair, its pillar, and its uppermost part?” I said, “Yes, O Messenger of Allaah.” “The peak of affair is Islaam ,”

Meaning: The thing that is the greatest of affairs. The peak of the affair is Islaam, since Islaam is lofty and nothing ascends over it. By Islaam, people ascend over the evil servants of Allaah such as the disbelievers, those who commit Shirk, and the hypocrites. “Its pillar”—the pillar of Islaam—is the prayer since the pillar of something is what supports something else and sets something else aright, not being set aright except with it. The prayer is the pillar of Islaam since abandoning it expels one from Islaam into Kufr (disbelief), and Allaah's refuge is sought.

Its uppermost part is *Jihaad* in the path of Allaah. The hump is the uppermost part of the camels back. Its uppermost part is its zenith. The uppermost part of Islaam is *Jihaad* in the cause of Allaah since, by way of it, the Muslims rise over their enemies. He ﷺ then said,

أَلَا أُخْبِرُكَ بِمَا لَكَ ذَلِكَ كُلُّهُ؟

“Shall I not inform you of the paramount of all of that?”

Meaning: the paramount that all of that is dependent upon.

قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ، فَأَخَذَ بِلِسَانِهِ وَقَالَ: كُفِّ عَلَيْكَ هَذَا

“I said: ‘Yes, O Messenger of Allaah.’ He took hold of his tongue
and said ‘Restrain this,’”

Meaning: Do not speak unmindfully since it is dangerous.

فَقُلْتُ: يَا نَبِيَّ اللَّهِ، وَإِنَّا لَمُؤْخَذُونَ بِمَا نَتَكَلَّمُ بِهِ؟

“I said, ‘O Prophet of Allaah, will we be taken to account for what
we say?’”

This is an interrogative sentence, and its meaning is will we be held
accountable for what we say?

Therefore, the Prophet ﷺ said,

ثَكِلْشَكَ أُمُّكَ

“May your mother be bereaved,”

Meaning: May you deprive her until she becomes bereaved from
your depriving her. The intent of this sentence is not its actual
meaning. Rather, it is an encouragement and allurement in
understanding what is being said. So he said,

ثَكَلْتَ أُمُّكَ وَهَلْ يَكُبُ النَّاسُ فِي النَّارِ عَلَى وُجُوهِهِمْ أَوْ قَالَ عَلَى
مَنَاجِرِهِمْ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ ؟

“May your mother be bereaved. Is there anything that topples the people on their faces – or he said on their noses – into the Hellfire other than what their tongues reap?”

Here, “or” is due to doubt from the narrator. Did the Prophet ﷺ say: عَلَى وُجُوهِهِمْ “On their faces,” or did he say, عَلَى مَنَاجِرِهِمْ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ ? “on their noses – into the Hell Fire other than what their tongues reap?” i.e. other than what their tongues reap from their speech. The meaning is that when a person does not control his tongue, it is a reason for him to be toppled on his face in Hell, and Allaah’s refuge is sought.

From the Benefits of this Hadeeth:

The zeal of the Companions ﷺ in doing actions that would enter them into Paradise and distance them from the Fire. This is the most important thing to them. As a result, Mu'aadh ibn Jabal ﷺ asked the Prophet ﷺ about an action that would enter him into Paradise and distance him from the Fire.

From the Benefits of this Hadeeth:

The affirmation of Paradise and Hell. They both exist currently, and they will never perish.

From the Benefits of this Hadeeth:

A clarification that the question of Mu'aadh ibn Jabal is tremendous since its reimbursement is tremendous. The reimbursement is dependent upon what will be exchanged. Due to this, the Messenger

ﷺ said, "لَقَدْ سَأَلْتَ عَنْ عَظِيمٍ" "You have asked about a major affair," i.e. you have asked about a tremendous action that is demonstrated by what it encompasses of reward.

He then explained, may salutation and blessing be upon him, that this tremendous affair is easy for whomever Allaah facilitates it. From the benefits of this, it is appropriate for a person to turn to Allaah, The Mighty, The Majestic, when seeking ease in his affairs. He should know that *Taqwaa* (fear of Allaah) is from the means of ascertaining the ease of Allaah due to His statement, The Exalted,

﴿ وَمَنْ يَتَّقِ اللَّهَ تَجْعَلُ لَهُ مِنْ أُمَّرَاءِ يُسْرًا ﴾

"And whosoever fears Allaah and keeps his duty to Him,
He will make his matter easy for him."

[Sooratut- Talaaq (65): 4]

From the Benefits of this Hadeeth:

The foremost and most astounding affair is the *Tawheed* of Allaah, The Mighty, The Majestic, and being sincere for His sake due to his statement,

تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا

"Worship Allaah and do not commit Shirk with Him."

From the Benefits of this Hadeeth:

The importance of the prayer since the Messenger ﷺ mentioned it after *Ikhlaas* (sincerity). Thus, if a person says, "Where is the second testimony, the testimony that Muhammad is the Messenger of Allaah?" We say, "It is understood from his statement, *Worship Allaah and do not commit Shirk with Him.*" The explanation of this has already proceeded.

From the Benefits of this Hadeeth:

Preceding Zakaat to fasting since it is emphasized and stressed more.

From the Benefits of this Hadeeth:

Preceding fasting to *Hajj* (the pilgrimage to Makkah) since it is concurrent every year in contrast to *Hajj* that is only obligatory once in a lifetime.

From the Benefits of this Hadeeth:

The implication in this sentence of the five pillars of Islaam: “(i) Worship Allaah and do not commit Shirk with Him, (ii) establish the prayer, (iii) pay the Zakaat, (iv) fast Ramadaan, (v) and perform Hajj (pilgrimage) to the House (i.e. the Ka'bah in Makkah).”

From the Benefits of this Hadeeth:

Presenting an issue to the student by arousing fascination and eagerness due to his statement,

أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ؟

“Shall I not show you the gates of goodness?”

From the Benefits of this Hadeeth:

Goodness has gates and these gates have entrance halls. It is similar to the statement of the Messenger ﷺ,

الإِيمَانُ بِضُعْ وَسِتُونَ شُعْبةً

“Eemaan is seventy and some odd branches.” ⁶³

⁶³ Al-Bukhaaree #9; Muslim #40

From the Benefits of this Hadeeth:

Fasting is a shield, i.e. it prevents the one fasting from vile speech, obscene behavior, false statements and acting in accordance with them, and ignorance. It also shields the one fasting from the Fire due to His statement, The Exalted,

الصَّيَامُ لِي وَأَنَا أَجْزِي بِهِ

“Fasting is for Me and I shall reward for it.”⁶⁴

From the Benefits of this Hadeeth:

The virtue and excellence of charity due to his statement ﷺ,

وَالصَّدَقَةُ تُطْفِئُ الْخَطِيَّةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ

“Charity extinguishes sin as water extinguishes fire.”

From the Benefits of this Hadeeth:

The prayer of a man in the middle of the night relinquishes sins due to the statement of the Prophet ﷺ,

وَالصَّدَقَةُ تُطْفِئُ الْخَطِيَّةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ، وَصَلَاةُ الرَّخْلِ فِي
جَوْفِ اللَّيْلِ

“Charity extinguishes sin as water extinguishes fire, and the prayer
of a man in the core of the night.”

From the Benefits of this Hadeeth:

The Prophet ﷺ sought proof from the Qur'aan since he read His statement, The Exalted:

⁶⁴ Al-Bukhaaree #1894; Muslim #1151

﴿ تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ حَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴾ ﴿ فَلَا تَعْلَمُ نَفْسٌ مَا أَخْفَى لَهُمْ مِنْ قُرْبَةٍ أَعْيُنٌ جَرَاءٌ بِمَا كَانُوا يَعْمَلُونَ ﴾

“Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have bestowed upon them. No person knows what is kept hidden for them of joy as a reward for what they used to do.”

[Sooratus- Sajdah (32): 16 – 17]

From the Benefits of this Hadeeth:

The Prophet ﷺ presented issues by utilizing a question in order to grasp the attention of whom he was speaking to, as has already come in this Hadeeth.

From the Benefits of this Hadeeth:

The affair—i.e. the affair of the creation—has a peak, pillar and uppermost part. The peak is Islaam, its pillar is the Prayer, meaning that the pillar of Islaam is the Prayer, and its uppermost part is Jihaad in the cause of Allaah.

From the Benefits of this Hadeeth:

The person who abandons the Prayer is a *Kaafir* (disbeliever) due to his statement ﷺ, “*Its pillar*”—i.e. the pillar of Islaam—“*is the prayer*,” and it is well known that if the pillar falls, the building falls.

This is the weightier opinion amongst the people of knowledge from the proofs of the Book of Allaah, the *Sunnah* of His Messenger ﷺ, and the statements of the Companions. We have explained this in one of our treatises regarding this issue.

From the Benefits of this Hadeeth:

Jihaad uplifts and raises Islaam due to his statement,

وَذِرْوَةُ سَانِمِهِ الْجَهَادُ

“And its uppermost part is Jihaad.”

From the Benefits of this Hadeeth:

The paramount of all of this is preserving the tongue due to his statement ﴿,

”أَلَا أُخْبِرُكَ بِمَلَكِ ذَلِكَ كُلِّهِ؟“ قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ، فَأَخَذَ

بِلِسَانِهِ وَقَالَ: ”كُفَّ عَلَيْكَ هَذَا.“

“Shall I not inform of the paramount of all of that?” I said, “Yes, O Messenger of Allaah.” He took hold of his tongue and said, “Restrain this.”

From the Benefits of this Hadeeth:

The permissibility of teaching by implication since he took hold of his tongue and said,

كُفَّ عَلَيْكَ هَذَا

“Restrain this.”

From the Benefits of this Hadeeth:

The danger of the tongue to mankind due to his statement ﴿,

ثَكِلَثَ أُمُكَ وَهَلْ يَكُبُ النَّاسُ فِي النَّارِ عَلَى وُجُوهِهِمْ أَوْ قَالَ عَلَى
مَنَاحِرِهِمْ إِلَّا حَصَائِدُ الْسِّنَّتِهِمْ؟

“Is there anything that topples the people on their faces – or he said on their noses – into the Hell Fire other than what their tongues reap?”

From the Benefits of this Hadeeth:

Being cautious in relaying *Hadeeth* from the statements of the Messenger of Allaah ﷺ when he said,

عَلَى وُجُوهِهِمْ أَوْ قَالَ عَلَى مَنَاجِرِهِمْ

“On their faces – or he said on their noses.”

This proves the charge of honesty and reliability in relaying *Hadeeth*, and all praise belongs to Allaah.



Hadeeth Number Thirty:

The Rights of Allaah the Exalted

Text of the Hadeeth

عَنْ أَبِي ثَلَبَةَ الْخُشَنِيِّ جُرْثُومَ بْنِ نَاشِرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ سَلَّمَ قَالَ:

“إِنَّ اللَّهَ تَعَالَى فَرَضَ فَرَائِضَ فَلَا تُضِيغُوهَا، وَحَدَّ حُدُودًا فَلَا تَعْتَدُوهَا، وَحَرَمَ أَشْيَاءَ فَلَا تَتَهَكُّوهَا، وَسَكَّتَ عَنْ أَشْيَاءَ رَحْمَةً لَكُمْ غَيْرَ نَسِيَانٍ، فَلَا تَبْحَثُوا عَنْهَا.” حَدِيثٌ حَسَنٌ رَوَاهُ الدَّارُقُطْنِيُّ وَغَيْرُهُ

On the authority of Aboo Tha'labah al-Khushanee Jurthoom ibn Naashir ﷺ, on the Messenger of Allaah ﷺ that he said:

“Allaah, The Exalted, prescribed religious duties, so do not neglect them. He set boundaries, so do not surpass them. He has prohibited some things, so do not violate them. He remained silent about some things as a mercy for you and not due to forgetfulness; so do not search for them.” (Hadeeth Hasan related by ad-Daaraqutnee and others)⁶⁵

⁶⁵ Ad-Daaraqutnee 183-184/4; Imaam at-Tabaraanee in *Muj'am al-Kabeer* #589 (221-222/22); Imaam al-Albaanee ﷺ in *Ghaayatul-Maraam fee Takhreej Ahadeeth al-Halaal wa Haraam* declared it weak.

Explanation:

His statement ﴿،

إِنَّ اللَّهَ تَعَالَى فَرَضَ فَرَائِضَ فَلَا تُنْسِيُوهَا

“Allaah, The Exalted, prescribed religious duties so do not neglect them,”

Meaning: He has obligated and imposed religious duties upon His servants that are well-known, and all praise belongs to Him, such as the five daily prayers, Zakaat, fasting, Hajj, obeying the parents and treating them well, enjoining family ties, and more.

فَلَا تُنْسِيُوهَا

“So do not neglect them,”

Meaning: Do not neglect them by abandonment, disdain, disregard, or deficiency.

وَحَدَّ حُدُودًا

“He set boundaries”

Meaning: He obligated religious duties and set boundaries to them by conditions and restrictions.

فَلَا تَعْتَدُوهَا

“So do not surpass them,”

Meaning: Do not exceed them.

وَحَرَمَ أَشْيَاءَ فَلَا تَنْتَهِكُوهَا

“He has prohibited some things so do not violate them.”

He has prohibited some things such as Shirk, disobeying the parents and treating them unfairly, killing a soul that Allaah has prohibited except in due right, intoxicants, stealing, and many other things.

فَلَا تَنْتَهِكُوهَا

“So do not violate them,”

Meaning: do not fall into it, since your falling into it is your violation of it.

وَسَكَتَ عَنْ أَشْيَاءَ

“He remained silent about some things,”

Meaning: He did not obligate it, nor did He forbid it

رَحْمَةً لَكُمْ

“as a mercy for you,”

Meaning: Because of mercy and being easy upon you

غَيْرِ نِسْيَانٍ

“and not due to forgetfulness.”

Allaah, The Exalted, does not forget just as Moosaa ﷺ said:

﴿رَبِّ فِي كِتَابٍ لَا يَضُلُّ رَبِّ وَلَا يَسْأَلُ﴾

“My Lord neither errs nor does He forget.”

[Soorah Taa Haa (20): 52]

Thus He, The Majestic, The Most High, left it as a mercy to the creation and not because He forgot it.

فَلَا تَبْحَثُوا عَنْهَا

“So do not search for them,”

Meaning: Do not investigate them.

From the Benefits of this Hadeeth:

The superb explanation of the Messenger ﷺ, since he conveyed the Hadeeth with this clear lucid structure and allotment.

From the Benefits of this Hadeeth:

Allaah, The Exalted, obligated prescribed duties upon His servants with certainty and imposition.

The people of knowledge have mentioned that obligations are divided into two types:

1. *Fard Kifaayah*
2. *Fard ‘Ayn*

• As for *Fard al-Kifaayah*:

It is to intend the action being done without paying an idea to the one who does the action. Its ruling is if enough people carry it out, it is exempted from the rest.

• As for *Fard al-‘Ayn*:

It is to intend with it the action and the one doing the action, and it is obligatory upon every individual.

- **As for the first (*Fard al-Kifaayah*):** It is the likes of the *Adhaan*, the *Iqaamah*, the Funeral Prayer, and anything in addition to it.
- **As for the second (*Fard al-'Ayn*):** It is the likes of the five daily prayers, *Zakaat*, Fasting, and *Hajj*.

His statement,

وَحَدَّ حُدُودًا

“He set boundaries,”

Meaning: He obligated specific prescribed duties with their conditions.

From the Benefits of this Hadeeth:

It is not permissible for a person to transgress the boundaries of Allaah. Branching from this benefit it is not permissible to exceed the bounds in the religion of Allaah. As a result, the Prophet ﷺ reprimanded those people who—the first of them—said, “I am going to fast and not break my fast.” The second said, “I am going to pray and not sleep”. The third said, “I am not going to marry women”. He reprimanded them and said,

وَأَمَّا أَنَا فَأُصَلِّي وَأَنَامُ، وَأَصُومُ وَأُطْرُ، وَأَتَرَوْجُ النِّسَاءَ، فَمَنْ رَغَبَ
عَنْ سُنْتِي فَلَيْسَ مِنِّي

*“As for myself, I pray and sleep, fast and break my fast, and I marry women, so whoever strives against my Sunnah is not from me.”*⁶⁶

From the Benefits of this Hadeeth:

The prohibition of violating the prohibited acts due to his statement,

فَلَا تُنْتَهِ كُوْهَا

“So do not violate them.”

The prohibitions are of two types: Major and minor. As for the major, they are not forgiven except by repentance. The minor sins are expiated by the prayer, *Hajj*, remembrance of Allaah, and what is similar.

From the Benefits of this Hadeeth:

What Allaah has remained silent about is pardoned. If the ruling of something gives us some problems determining whether it is obligatory or not, and we do not find any origin regarding the obligation, it is from those things that Allaah has pardoned. If we doubt whether something is forbidden or not and there is no origin regarding its prohibition, this as well is from those things that Allaah has pardoned.

From the Benefits of this Hadeeth:

Negating forgetfulness from Allaah, The Mighty, The Majestic. This proves the perfection of His Knowledge. Allaah, The Mighty, The Majestic, has knowledge of everything, thus He does not forget. What He has knowledge of is not preceded by ignorance. Rather, He has knowledge of everything eternally.

⁶⁶ Al-Bukhaaree #5063; Muslim #1401

From the Benefits of this Hadeeth:

It is not appropriate to investigate and question except if there is a need. This is during the era of the Prophet ﷺ since it was the era of legislation and it was feared that someone would ask about something that was not obligatory, that becomes obligatory due to his asking, or something that was not prohibited but becomes prohibited due to his asking. Due to this, the Prophet ﷺ prohibited searching for it and said,

فَلَا تَبْخَثُوا عَنْهَا

“So do not search for them.”



Hadeeth Number Thirty-One:

The True Asceticism

Text of the Hadeeth

عَنْ أَبِي الْعَبَّاسِ سَهْلِ بْنِ سَعِدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: جَاءَ رَجُلٌ
إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ، دُلُنِي عَلَى عَمَلٍ إِذَا
عَمِلْتُهُ أَحَبَّنِي اللَّهُ، وَأَحَبَّنِي النَّاسُ. فَقَالَ:

”اَزْهَدْ فِي الدُّنْيَا يُحِبِّكَ اللَّهُ، وَاَزْهَدْ فِيمَا عِنْدَ النَّاسِ يُحِبِّكَ النَّاسُ.“ رَوَاهُ ابْنُ
مَاجَهَ وَغَيْرُهُ بِأَسَانِيدٍ حَسَنَةٍ.

On the authority of Abul 'Abbaas Sahl ibn Sa'd as-Saa'idee ⁶⁶ that he said: A man came to the Prophet ﷺ and said,

“O Messenger of Allaah, direct me to an action that if I do it will cause Allaah and the people to love me.” He said, “Be an ascetic in this world and Allaah will love you. Renounce what the people possess and the people will love you.” (Hadeeth Hasan related by Ibn Maajah and other than him with sound narrations) ⁶⁷

Explanation:

⁶⁷ Ibn Maajah #4102; Imaam al-Haakim in *al-Mustadrak* #7943; the Hadeeth is weak.

On the authority of Abul 'Abbaas Sahl ibn Sa'd as-Saa'idee رض that he said,

جَاءَ رَجُلٌ إِلَى النَّبِيِّ

"A man came to the Prophet,"

He did not clarify the name of this man since there was no need to know him. The goal is to obtain knowledge of the verdict and the issue. Therefore, he said,

فَقَالَ: يَا رَسُولَ اللَّهِ، دُلِّنِي عَلَى عَمَلٍ إِذَا عَمِلْتُهُ أَحَبَّنِي اللَّهُ، وَأَحَبَّنِي
النَّاسُ

"O Messenger of Allaah, direct me to an action that if I do it will cause Allaah and the people to love me."

There is no doubt that this is a high and lofty request of the questioner seeking to bring the love of Allaah and the people to him. So the Prophet said to him,

اِزْهَدْ فِي الدُّنْيَا

"Be an ascetic in this world,"

Meaning: Abandon from this world what will not benefit you in the Hereafter. This implies that he is striving for the Hereafter since this life and the Hereafter repel each other. If one is renounced, then he is striving for the other. Rather, this implies that a person should be zealous to carry out actions of the Hereafter by enacting the commands, abstaining from the prohibitions, and abandoning what does not benefit him in the Hereafter from the affairs that waste time and are not beneficial.

As for a reason for the peoples' love, he said,

ازْهَدْ فِيمَا عِنْدَ النَّاسِ يُحِبُّكَ النَّاسُ

"Renounce what the people possess and the people will love you."

Do not request anything from the people, do not ardently desire it (i.e. what they possess), and do not glance at it. Be the furthest of the people from that until the people love you. Since when a person asks for what the people possess, it annoys them and they dislike it. If he is far and distanced from that, they will love him.

From the Benefits of this Hadeeth:

The zeal of the Companions in asking the Prophet ﷺ what would benefit them.

From the Benefits of this Hadeeth:

A person, by his natural inclination, loves that Allaah and the people love him and dislikes that Allaah and the people despise him, so the Prophet ﷺ explained what causes this.

From the Benefits of this Hadeeth:

Whoever is an ascetic in this life, Allaah will love him since being an ascetic in this life makes it incumbent to strive for the Hereafter. The meaning of *Zuhd* (asceticism) has already preceded: abandoning what does not benefit in the Hereafter.

From the Benefits of this Hadeeth:

Renouncing what the people possess is a reason for the people to love you.

From the Benefits of this Hadeeth:

Having ardent desire for this life and being connected to it is a reason for Allaah to hate the servant. Having ardent desire for and anticipating what the people possess makes it incumbent that the people hate that person. Renouncing what they possess is from the greatest causes to attain their love.



Hadeeth Number Thirty-Two:

Do Not Harm & Do Not Be a Cause of Harm

Text of the Hadeeth

عَنْ أَبِي سَعِيدٍ سَعْدِ بْنِ مَالِكٍ بْنِ سِنَانٍ الْخَدْرِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ:

”لَا ضَرَرَ وَلَا ضَرَارَ.“ حَدِيثٌ حَسَنٌ، رَوَاهُ أَبُنُ مَاجَهَ وَالْدَّارَقُطْنِيُّ وَغَيْرُهُمَا مُسْنَدًا، وَرَوَاهُ مَالِكٌ فِي الْمُوَطَّأِ مُرْسَلًا عَنْ عَمْرُو بْنِ يَحْيَى عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، فَأَسْقَطَ أَبَا سَعِيدٍ. وَلَهُ طُرُقٌ يُقَوِّي بَعْضُهَا بَعْضًا.

On the authority of Aboo Sa'eed Sa'd ibn Maalik ibn Sinaan al-Khudree ﷺ that the Messenger of Allaah ﷺ said:

“Do not harm and do not be a cause of harm.” [Hadeeth Hasan related by Ibn Maajah and ad-Daaraqutnee and other than them Musnadan.⁶⁸ It is related by Imaam Maalik in *al-Muwatta' Mursalan*,⁶⁹ on 'Amr ibn Yahyaa, on his father on the Prophet ﷺ, so Aboo Sa'eed is omitted

⁶⁸ Imaam al-Haakim has stated regarding a *Hadeeth Musnad*: It is that its chain of transmission reaches the Messenger of Allaah ﷺ. (*Al-Baa'ith al-Hatheeth* pg. 54)

⁶⁹ Aboo 'Amr ibn al-Haajib has stated in his abridgement concerning the principles of *Fiqh*: The *Mursal* is a statement from other than the Companions saying, 'The Messenger of Allaah ﷺ said.' (*Al-Baa'ith al-Hatheeth* pg.57)

Then al-Haakim mentions that the *Mursal* is specific to the (narrations) of the *Taabi'een*. The majority of the scholars of *Fiqh* and its principles generalize it (including) the *Taab'i'een* and other than them. (*Al-Baa'ith al-Hatheeth* pg. 57)

from the chain. It also has other narrations that strengthen each other.]⁷⁰

Explanation:

His statement,

لَا ضررٌ

“Do not harm,”

Meaning: Harm is prohibited in the legislation.

وَلَا ضرَارٌ

“And do not be a cause of harm,”

Meaning: To one who harms you.

The difference between the two is that harm occurs without being intentional and causing harm occurs intentionally. The Prophet ﷺ has prohibited both affairs, and causing harm is worse than harm because causing harm occurs intentionally as we have stated.

For example, if a person had a neighbor and that neighbor watered his tree causing the water to flow from the tree to the house of the other neighbor, but without being intentional and possibly without him knowing, then it is obligatory that he cease this harm. If the owner of the tree said after learning about it, “I did not intend any

⁷⁰ Ibn Maajah #2341, ad-Daaraqutnee 85-(228/4), Imaam al-Haakim in *al-Mustadrak* #2392; *Saheeh bi Ghayrihi*. Imaam al-Albaanee رحمه الله declared it *Saheeh* in *al-Irwaa* #896-(406/3)

harm," we say to him, even if you did not intend (any harm, you still must cease it) because harm is prohibited in the legislation.

As for causing harm, if the neighbor purposely causes harm to the other neighbor so that water flows over to his house and other similar things, all of this is prohibited in the legislation. The scholars have extracted many issues from this *Hadeeth* regarding the neighbor and other than that, and what is more excellent than a person reviewing what the scholars have mentioned about righteousness and the rights of the neighbor?



Hadeeth Number Thirty-Three:

The Burden of Proof is upon the Claimant &
the Oath is Incumbent upon the One Who
Denies

Text of the Hadeeth

عَنْ أَبْنَى عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: «لَوْ يُعْطَى النَّاسُ بِدَعْوَاهُمْ، لَأَدْعَى رِجَالٌ أَمْوَالَ قَوْمٍ وَدِمَاءَهُمْ، وَلَكِنَّ الْبَيِّنَةَ عَلَى الْمُدَعِّي، وَالْيَمِينَ عَلَى مَنْ أَنْكَرَ». حَدِيثٌ حَسَنٌ رَوَاهُ الْبَيْهَقِيُّ وَغَيْرُهُ هَكَذَا، وَبَعْضُهُ فِي الصَّحِّيْحَيْنِ

On the authority of Ibn 'Abbaas رض that the Messenger of Allaah صل said:

"If people were given what they claimed, men would claim the wealth and blood of the people, but the burden of proof is upon the claimant and the oath is incumbent upon the one who denies." [Hadeeth Hasan related by al-Bayhaqee and others in this form. Some of it is in the Saheehayn (i.e. al-Bukhaaree and Muslim)] ⁷¹

Explanation:

⁷¹ Al-Bayhaqee #21801; al-Bukhaaree #4552, Muslim #1711, Ibn Maajah #2321; Imaam al-Albaanee رض declared it *Saheeh* in *al-Irwaa* #2641-(264/8)

His statement,

لَوْ يُعْطَى النَّاسُ بِدَعْوَاهُمْ

“If people were given what they claimed,”

Meaning: what they claim of others' (possessions). Know that possessing something is of different types:

1. To attribute something to himself that he has to someone else, such as saying, “So and so has this over me.” Therefore, this is an assurance.
2. To attribute something to himself that he has over someone else, such as saying, “I have this over so and so.” Therefore, this is a claim.
3. To attribute something to someone else over someone else, such as saying, “So and so has this over so and so.” Therefore, this is a testimony.

We are currently speaking about claiming. If a person claims something from someone else saying, “I request one hundred Dirham from you,” for example. If his claim were accepted, he would claim the wealth and blood of the people. Likewise, if he said to another, “You killed my father,” without any proof, but he claims his blood. This means that a claim is not accepted without a proof. As a result, he said,

لَكِنَّ الْبَيِّنَةَ عَلَى الْمُدَّعِي

“But the burden of proof is upon the claimant.”

If a person claims something over another, we say, "Present your proof." Proof is anything that clarifies the truth, be it witnesses, actual events, or more.

وَالْيَمِينُ عَلَى مَنْ أَنْكَرَ

"And the oath is incumbent upon the one who denies,"

Meaning: Whoever denies a claim is to be debated if he has no proof with his argument. If Zayd were to say to 'Amr, "I request one hundred Dirham from you", yet 'Amr says, "No," We say to Zayd, "Bring a proof." If he does not bring a proof, we say to 'Amr, "Make an oath negating what he claimed." If he makes an oath, he is free.

From the Benefits of this Hadeeth:

The Islamic Legislation encourages preservation of the people's wealth and blood due to his statement ﴿

لَوْ يُعْطَى النَّاسُ بِمَا دَعَوْا هُمْ، لَادْعَى رِجَالٌ أُمُوَالَ قَوْمٍ وَدِمَاءَهُمْ

"If people were given what they claimed, men would claim the wealth and blood of the people."

From the Benefits of this Hadeeth:

If the claimant brings a proof of his claim, the verdict is in the favor of the claimant due to his statement, ﴿

لَكِنَّ الْبَيِّنَةَ عَلَى الْمَدْعِي

"But the burden of proof is upon the claimant."

The proof is everything that explains the truth and clarifies it—as has preceded us in the explanation—and it is not specific to one or two witnesses. Rather, everything that clarifies the truth is a proof.

From the Benefits of this Hadeeth:

The oath is incumbent upon the one who denies, i.e. whoever denies the claim of the claimant.

From the Benefits of this Hadeeth:

If he denies this and says, "I will not take an oath," the judgment given is that he refused to testify. The angle of this is if he refuses to make an oath, he has refused to do what is obligatory upon him and the judgment goes against him.



Hadeeth Number Thirty-Four:

Forbidding the Evil is from Eemaan

Text of the Hadeeth

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَقُولُ:

”مَنْ رَأَىٰ مِنْكُمْ مُنْكَرًا فَلْيَعْرِرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فِي لِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فِي قَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ.“ رَوَاهُ مُسْلِمٌ

On the authority of Aboo Sa'eed al-Khudree رضي الله عنه that he said:

I heard the Messenger of Allaah صلى الله عليه وسلم saying: “Whoever amongst you sees an evil then let him change it with his hand. If he is not able, then let him change it with his tongue. If he is not able, then let him hate it in his heart and that is the weakest of Eemaan (faith).” (Related by Muslim) ⁷²

Explanation:

His statement,

”مَنْ رَأَىٰ مِنْكُمْ

⁷² Muslim #49; Aboo Daawood #1140, at-Tirmidhee #2172; Ibn Maajah #1675; an-Nisaa'ee 111-112/8

“Whoever amongst you sees,”

This مَنْ “whoever” is a stipulation and it is general. His statement رَأَى “sees” is possible that the intent is envisioning with the eyes, or envisioning with the heart and it is knowledge. The latter is more inclusive and general. As for his statement مُنْكَرٌ “Evil,” it is what the legislation has forbidden and what Allaah, The Mighty, The Majestic, and His Messenger prohibited.

فَلْيُغْيِرْهُ بِيَدِهِ

“Then let him change it with his hand.”

This Laam is for a command, i.e. changing this evil is changing it to the good, either by preventing it totally, i.e. by changing it to something permissible بِيَدِهِ “with his hand,” if he has the ability to change it with his hand.

His statement,

فَإِنْ لَمْ يَسْتَطِعْ

“If he is not able,”

Meaning: To change it with his hand

فَبِلِسَانِهِ

“then let him change it with his tongue,”

Such as saying to the person doing (the evil), “Fear Allaah, leave this,” or what is similar to this.

فَإِنْ لَمْ يَسْتَطِعْ

"If he is not able"

Meaning: To change it with his tongue because he fears for himself, or is deaf and unable to speak

فِي قَلْبِهِ

"then let him hate it in his heart,"

Meaning: He changes it in his heart by hating it.

He said,

وَذَلِكَ أَضْعَفُ الْإِيمَانِ

"And that is the weakest of Eemaan (faith),"

Meaning: If he is not able to change it except in his heart, this is the weakest of Eemaan (faith).

From the Benefits of this Hadeeth:

The obligation of changing evil in accordance with these stages and degrees, firstly with the hand, and this is for the ruler. If he is not able, he changes it with his tongue, and this is for the preachers who call to the good and explain the evil to the people.

From the Benefits of this Hadeeth:

Whoever is not able to change it with his hand and tongue, he changes it with his heart.

From the Benefits of this Hadeeth:

The facilitation and ease of the legislation since it arranges the obligations according to ability due to his statement,

فِإِنْ لَمْ يَسْتَطِعْ
"If he is not able."

From the Benefits of this Hadeeth:

Eemaan (faith) fluctuates. Some of it is weak, and some of it is strong. This is the methodology of *Ahlus Sunnah wal Jamaa'ah*, and there are proofs from the *Qur'aan* and the *Sunnah* that it fluctuates.

One should know that there are three levels:

- *Da'wah* (calling)
- Commanding
- Changing

Therefore, *Da'wah* (calling) is carried out by the preacher in the *Masaajid* and places where the people gather, so that he can clarify the evil to them, warning them from it and clarifying the truth to them, encouraging them upon it.

The one who commands the good and forbids the evil: He is the one who orders the people saying, "Do this," or he prohibits them saying, "Do not do this."

The one who changes: He is the one who brings about change himself if he sees that the people are not answering his call, not obeying his commandments or his prohibitions.



Hadeeth Number Thirty-Five:

The Brotherhood of Islaam

Text of the Hadeeth

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: لَا تَحَاسِدُوا، وَلَا تَنَاجِشُوا، وَلَا تَبَاغِضُوا، وَلَا تَذَابِرُوا، وَلَا يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَكُوئُنَا عِبَادُ اللَّهِ إِخْرَانًا، الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ، وَلَا يَنْحُذِلُهُ، وَلَا يَكْذِبُهُ، وَلَا يَحْقِرُهُ. التَّقْوَى هَاهُنَا – وَيُشَيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ – بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ. كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ: دَمُهُ، وَمَالُهُ، وَعِرْضُهُ. ”رَوَاهُ مُسْلِمٌ.

On the authority of Aboo Hurayrah ﷺ that he said:

The Messenger of Allaah ﷺ said: “Do not have envy of one another. Do not inflate prices on one another. Do not hate one another. Do not turn your backs on one another. Do not undersell one another; but rather, be worshipers of Allaah and brothers. The Muslim is the brother of his fellow Muslim. He does not oppress him, nor does he abandon him, nor does he lie to him, nor does he belittle him. Taqwaa is here,” and he pointed to his chest three times. “It is a sufficient act of evil that a person belittles his Muslim brother. Every Muslim to another Muslim is sacred (Haraam), his blood, his wealth, and his honor.” (Related by Muslim) ⁷³

⁷³ Muslim #2564; Ibn Maajah #4213, #3933; Imaam Ahmad in *al-Musnad* #7713; The Hadeeth is Saheeh its sections have many supporting narrators al-Haafidh Ibn

Explanation:

لَا تَحَاسَدُوا

“Do not have envy of one another,”

This is a prohibition of having *Hasad* (envy). *Hasad* (envy) is to dislike that which Allaah has blessed your brother with from blessings in *Deen* (Religion) or in *Dunya* (the life of this world), regardless of whether you desire for that blessing to cease or not. Therefore, whenever you dislike that which Allaah has given your brother of blessing, this is *Hasad* (envy).

His saying,

وَلَا تَنَاجِشُوا

“Do not inflate prices on one another.”

The scholars have said that inflating prices is to increase the price of an item publicly without wanting to buy it and only desiring to benefit the seller or to harm the buyer.

His saying,

وَلَا تَبَاغِضُوا

“Do not hate one another.”

Rajab رض mentioned it in *al-Jaami'ul-Uloom*, likewise Imaam al-Albaanee رض in *al-Irwaa'ul-Ghaleel* #2450-(98/8).

Hatred is to dislike and detest meaning, “do not dislike, and detest one another.”

His saying,

وَلَا تَدَأْبُرُوا

“Do not turn your backs on one another,”

It is that people turn their backs on one another so that they do not face each other.

His saying,

وَلَا يَعْنِي بَعْضُكُمْ عَلَى بَعْضٍ بَعْضٍ

“Do not undersell one another,”

Meaning: That one does not undercut the sale of his brother. For example, a person buys an item for ten (Riyaals or dollars, etc.), thereafter another person comes to him and says, “I will sell it to you for less.” This is because it causes enmity and hatred amongst the people.

His saying,

وَكُونُوا عِبَادَ اللَّهِ إِخْرَاجًا

“But rather, be worshipers of Allaah and brothers.”

“O worshippers of Allaah, be brothers,” meaning be brothers in love for one another, companionship, not being enemies to one another. Thereafter, he emphasized the brotherhood with his saying ﴿،

الْمُسْلِمُ أَخُو الْمُسْلِمِ

“The Muslim is the brother of his fellow Muslim.”

This is due to the connection between them, which is Islaam. It is the strongest of ties amongst the *Muslimeen*.

لَا يَظْلِمُهُ

“He does not oppress him,”

Meaning: He does not act hostile towards him.

وَلَا يَخْذُلُهُ

“Nor does he abandon him”

At a time when he loves to be assisted.

وَلَا يَكْذِبُهُ

“Nor does he lie to him,”

Meaning: He does not tell him of an account that is a lie.

وَلَا يَحْقِرُهُ

“Nor does he belittle him,”

Meaning: He does not undervalue and have disdain for him.

الْتَّقْوَى هَاهُنَا

“Taqwaa is here,”

Meaning: the place of the *Taqwaa* of Allaah, *Ta'alaa*, is the heart. Therefore, when the heart has *Taqwaa*, the rest of the limbs have *Taqwaa*.

وَيُشِيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ

“And he pointed to his chest three times,”

Meaning: that he said, “*Taqwaa* is here. *Taqwaa* is here. *Taqwaa* is here.” He then said,

بِحَسْبِ امْرِئٍ مِنْ الشَّرِّ أَنْ يَحْقُرَ أَخَاهُ الْمُسْلِمِ

“It is a sufficient act of evil that a person belittles his Muslim brother,”

Meaning: If there was nothing from evil except belittling your Muslim brother, that would be sufficient.

كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ: دَمُهُ، وَ مَالُهُ، وَ عِرْضُهُ

“Every Muslim to another Muslim is sacred (*Haraam*), his blood, his wealth, and his honor.”

دَمُهُ “His blood,” It is not permissible to antagonize him by way of killing him or anything less than that. مَالُهُ “His wealth,” he does not aggress against him by way of robbing, stealing, renouncing, or anything else. عِرْضُهُ “His honor,” meaning, his reputation and stature, thus it is not permissible to backbite him so that he disgraces his honor.

From the Benefits of the Hadeeth:

The prohibition of *Hasad* (envy). This prohibition is due to its impermissibility, and *Hasad* (envy) has many harms. From them: It is despising and disliking the Ordainment (the occurrence of the *Qadar*) of Allaah and the *Qadar* (Divine Decree). It is enmity for your brother. It also obligates the heart of the envier to have grief and sorrow. Therefore, every time that the blessing is increased, the grief and sorrow is increased making his life more miserable.

From the Benefits of the Hadeeth:

The prohibition of inflating prices due to the enmity that it causes, and due to it being a reason for hatred, and a reason for the things that cause hatred. Thus, it is not permissible for people to hate their brother, nor is it permissible for them to do those things that cause hatred.

From the Benefits of the Hadeeth:

The prohibition of turning backs on one another. It is to turn your back on your brother, not taking from him, nor listening to him. This is due to it being the opposite of the brotherhood that is based on *Eemaan* (correct faith).

From the Benefits of the Hadeeth:

The prohibition of selling over the sale of a Muslim, and likewise is buying over his purchase, proposing to a woman over his proposal, leasing over his lease, and anything in addition to his rights.

From the Benefits of the Hadeeth:

The obligation of ascribing to brotherhood based upon *Eemaan* (correct faith) due to his saying,

كُوئُوا عِبَادَ اللَّهِ إِخْوَانًا

"Be worshipers of Allaah and brothers."

From the Benefits of the Hadeeth:

The clarification of how the Muslim should interact with his brother. He does not oppress him, nor does he forsake him, nor does he lie to him, nor does he belittle him because all of this negates the brotherhood that is based upon *Eemaan* (correct faith).

From the Benefits of the Hadeeth:

The place of *Taqwaa* (fear of Allaah) is the heart. Therefore, when the heart has fear of Allaah, the limbs have fear of Allaah.

One should know the statements of some when they commit a sin and are reprimanded and rebuked, they say, "*Taqwaa* is here (i.e. the place of *Taqwaa* is the heart)." This is a truthful word, but they desire falsehood with it. The response to this is that we say, if there was *Taqwaa* there (i.e. in your heart), then your limbs would also have *Taqwaa* (fear of Allaah). The Prophet ﷺ has said,

أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمَىٰ، أَلَا وَإِنَّ حِمَىَ اللَّهِ مَحَارِمُهُ، أَلَا وَإِنَّ فِي
الْجَسَدِ مُضْعَفَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ
الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقُلْبُ

"Surely there is a morsel of flesh that if it is correct, then the whole of the body is correct, and if it is corrupt, then the whole of the body is corrupt. It is the heart." ⁷⁴

⁷⁴ Al-Bukhaaree #52; Muslim #1599

From the Benefits of the Hadeeth:

Repeating a statement to clarify the importance of paying attention to it and (to clarify the importance of) understanding it. He said,

الْتَّقْوَىٰ هَاهُنَا - وَيُشَيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ

“*Taqwaa is here*,” And he pointed to his chest three times.

From the Benefits of the Hadeeth:

The great evil of belittling a Muslim. This is due to his saying,

بِحَسْبِ امْرِيٍّ مِّنْ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمُ

“It is a sufficient act of evil that a person belittles his Muslim brother.”

This is due to the corruption that is caused by belittling the Muslim.

From the Benefits of the Hadeeth:

The sanctity of the blood, wealth, and honor of a Muslim. This is the origin, but there are reasons that would cause this to change. Due to this, Allaah, The Glorified, The Exalted, has said,

﴿ إِنَّمَا الْسَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ﴾

﴿ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴾

“The way (of blame) is only against those who oppress men and rebel in the earth without justification, for such there will be a painful torment.”

[Sooratush-Shooraa (42): 42]

﴿ وَلَمَنِ انتَصَرَ بَعْدَ ظُلْمٍ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ ﴾

“And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.”

[Sooratush- Shooraa (42): 41]

From the Benefits of the Hadeeth:

If the Islaamic Ummah (Muslim nation) were to turn to these guidelines, it would be given bliss and fortune in this life and the Hereafter. This is because all of it is magnificent, lofty, and superior manners that causes rectification and reform, and puts a halt to corruption.



Hadeeth Number Thirty-Six:

The Virtue of Reciting the Qur'aan & Remembering Allaah Together

Text of the Hadeeth

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ:

”مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرَبَ الدُّنْيَا، نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسِّرَ عَلَى مُعْسِرٍ، يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالآخِرَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالآخِرَةِ، وَاللَّهُ فِي عَوْنَى الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنَى أَخِيهِ، وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا، سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بَيْوتِ اللَّهِ، يَتَنَوَّنُ كِتَابَ اللَّهِ وَيَنْدَارُ سُونَّتَهُ بَيْنَهُمْ، إِلَّا نَزَّلْتُ عَلَيْهِمُ السَّكِينَةَ، وَغَشِّيَّتُهُمُ الرَّحْمَةُ، وَحَفَّتُهُمُ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِي مَنْ عِنْدَهُ، وَمَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسْبَةً.“ رَوَاهُ مُسْلِمٌ بِهَذَا الْفُظُولِ.

On the authority of Aboo Hurayrah ﷺ that the Prophet ﷺ said:

“Whoever removes a grief from a believer from amongst the sorrows of this life, Allaah will remove a grief from him amongst the sorrows of the Day of Resurrection. Whoever brings ease to one in difficulty, Allaah will make it easy for him in this life and the Hereafter. Whoever covers a Muslim, Allaah will cover him in this life and the Hereafter. Allaah is in aid of the servant so long as the servant is in aid of his brother. Whoever traverses a

path seeking knowledge, Allaah will make a path to Paradise easy for him. No people gather in one of the houses of Allaah reciting the Book of Allaah and studying it amongst themselves, except that tranquility descends upon them, mercy envelopes them, the Angels surround them, and Allaah mentions them amongst those who are with Him. Whosoever is slowed down by his actions will not be sped forward by his lineage.” (Related by Muslim with this wording) ⁷⁵

Explanation:

An-Nawawee رض stated in “an-Nawawee’s Forty Ahaadeeth:” Hadeeth number thirty six on the authority of Aboo Hurayrah رض, that the Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ said,

مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرَبَ الدُّنْيَا، نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ

“Whoever removes a grief from a believer from amongst the sorrows of this life, Allaah will remove a grief from him amongst the sorrows of the Day of Resurrection.”

Grief means adversity, a crisis, and distress. Removal means: Ending and lifting a grief. His statement,

مِنْ كُرَبَ الدُّنْيَا

“From amongst the sorrows of this life,”

⁷⁵ Muslim #2699; Aboo Daawood #3643; at-Tirmidhee #2646, 2935; Ibn Maajah #225; ad-Daaraamee #349; Imaam Ahmad in *al-Musnad* #7421

This includes wealth, the body, family, the individual, and groups.

نَفْسَ اللَّهِ عَنْهُ

“Allaah will remove a grief from him,”

Meaning: Allaah will relinquish it from him and cease it.

كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ

“Amongst the sorrows of the Day of Resurrection.”

There is no doubt that the sorrows of the Day of Resurrection are greater and worse than the sorrows of this life. Therefore, if he removes a grief from a believer from amongst the sorrows of this life, Allaah will remove a grief from him amongst the sorrows of the Day of Resurrection.

وَمَنْ يَسِّرَ عَلَى مُعْسِرٍ

“Whoever brings ease to one in difficulty,”

Meaning: He makes it easy for him and ends his difficulty,

يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالآخِرَةِ

“Allaah will make it easy for him in this life and the Hereafter.”

Here the reward is in this life and the Hereafter, and concerning grief, it is one grief from amongst the sorrows of the Day of Resurrection since grief on the Day of Resurrection is vast and great.

وَمَنْ سَرَّ مُسْلِمًا

“Whoever covers a Muslim,”

Meaning: He covers his faults regardless if they are in his person, character, religion, or life. He covers and screens him so that it is not exposed to the people.

سَرَّةُ اللَّهِ فِي الدُّنْيَا وَالآخِرَةِ

“Allaah will cover him in this life and the Hereafter,”

Meaning: He conceals his faults from the people in this life and the Hereafter.

He ﷺ then made a statement that is comprehensive and objective. He said,

وَاللَّهُ فِي عَوْنَى الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنَى أَخِيهِ

“Allaah is in aid of the servant so long as the servant is in aid of his brother.”

Meaning: Allaah, The Exalted, will aid the servant to the degree that he is aiding his brother in number, method, and time. So long as he is in aid of his brother, Allaah will aid him. In another Hadeeth,

مَنْ كَانَ فِي حَاجَةٍ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ

“Whoever is in the assistance of his brother then Allaah is in his assistance.”⁷⁶

⁷⁶ Al-Bukhaaree #2442; Muslim #6951

His statement,

مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا، سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ

“Whoever traverses a path seeking knowledge, Allaah will make a path to Paradise easy for him” ⁷⁷

This means whoever enters a path and he seeks knowledge therein, and the intent by it is legislative knowledge, Allaah will make a path to Paradise easy for him. Because if a person knows the legislation of Allaah, it will be easy for him to enact it. It is known that the path that leads to Allaah is His legislation. Thus if a person learns the Legislation of Allaah, Allaah will make a path to Paradise easy for him.

وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِّنْ بُيُوتِ اللَّهِ

“No people gather in one of the houses of Allaah...,”

The intent by it is the Masjid since the Houses of Allaah are the Masaajid. He, The Exalted, has said,

⁷⁷ **Editor's Note:** Concerning this Hadeeth Ibn al-Qayyim said, “This is the most honorable form of knowledge, without exception.” [Miftaah Daar as-Sa’adah: vol. 1, pg. 291]

Ibn al-Qayyim also said: “The revealed texts and divine decree both show that the recompense befalls a person based on the type of deed he performs. Therefore, just as a person treads a path seeking to revive his heart by it and to save it from ruin, Allaah will in turn make him tread a path by which he can achieve all of that.” [Miftaah Daar as-Sa’adah: vol. 1, pg. 274]

﴿ فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا آسْمُهُ ﴾

“In houses which Allaah has ordered to be raised, in them His Name is remembered.”

[Sooratun- Noor (24): 36]

And He said,

﴿ وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴾

“And the Masaajid belong to Allaah, so do not invoke anyone alongside Allaah.”

[Sooratul- Jinn (72): 18]

And He said,

﴿ وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا آسْمُهُ ﴾

“And who are more unjust than those who forbid that Allaah's Name be glorified and mentioned much in Allaah's *Masaajid*.”

[Sooratul- Baqarah (2): 114]

The *Masaajid* are owned by Him since they are the places of His remembrance. His statement,

يَتَلَوُنَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ

“Reciting the Book of Allaah and studying it amongst themselves,”

Reciting it, i.e. reading it; studying it, i.e. some of them studying amongst others.

إِلَّا نَرَكَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِّيَّتْهُمُ الرَّحْمَةُ، وَحَفَّهُمُ الْمَلَائِكَةُ

“Except that tranquility descends upon them, mercy envelopes them, the angels surround them. Tranquility descends upon them,”

Meaning, in their hearts, and it is serenity and assurance.

غَشِّيَّتْهُمُ الرَّحْمَةُ

“Mercy envelopes them,”

Meaning: It immerses and encompasses them.

حَفَّتْهُمُ الْمَلَائِكَةُ

“The angels surround them,”

Meaning: They encircle them.

وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ

“And Allaah mentions them amongst those who are with Him,”

Meaning: Amongst the angels.

وَمَنْ بَطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسْبَةً

“Whosoever is slowed down by his actions will not be sped forward
by his lineage,”

Whoever slows down because of his evil actions, his lineage will not enrich him, nor will it raise him, nor will it spring him forward. Lineage is an ascription to a tribe and the like.

From the Benefits of the Hadeeth:

The encouragement of removing grief from the Believers due to his statement ﷺ:

مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا، نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ

“Whoever removes a grief from a believer from amongst the sorrows of this life, Allaah will remove a grief from him amongst the sorrows of the Day of Resurrection.”

From the Benefits of the Hadeeth:

The implication that the Day of Resurrection will be a day of grief and sorrow. Allaah, The Exalted, explains this in His statement:

﴿ يَأَيُّهَا النَّاسُ أَتَقُوا رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ﴾ يَوْمٌ تَرَوْنَهَا تَذَهَّلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتٍ حَمَلٍ حَمَلَهَا وَتَرَى النَّاسَ سُكَّرَى وَمَا هُمْ بِسُكَّرٍ وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ



“O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour is a terrible thing. The Day you shall see it, every nursing mother will forget her nursling and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the torment of Allaah.”

[Sooratul- Hajj (22): 1 - 2]

From the Benefits of the Hadeeth:

Naming that day the Day of Resurrection since the people will be raised from their graves for the Lord of all in existence. Justice will be carried out and testimonies will be upheld.

From the Benefits of the Hadeeth:

The encouragement of facilitation for one in difficulty due to his statement ﴿

وَمَنْ يَسِّرَ عَلَىٰ مُغْسِرٍ، يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ

“Whoever brings ease to one in difficulty, Allaah will make it easy for him in this life and the Hereafter.”

Facilitation for the one in difficulty is in accordance to the level of his difficulty. For example, the one in debt that does not have the money to repay it, facilitation for him is done by waiting for it (i.e. the repayment) or by freeing him from it, and freeing him from it is better. Facilitation for the one who has been stricken by a calamity is done by aiding and assisting him through the calamity, promising him reward and recompense, and anything else. The point is that facilitation is in accordance to the level of difficulty that a person has been stricken.

From the Benefits of the Hadeeth:

The encouragement of covering the Muslim, due to his ﴿ statement,

مَنْ سَرَّ مُسْلِمًا سَرَّهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ

“Whoever covers a Muslim, Allaah will cover him in this life and the Hereafter.”

The intent by covering is concealing faults, but concealing is not praiseworthy unless there is benefit in it without harm. For example, if a criminal steals who is renowned for his evil and corruption, we do not cover him. As for the person that is apparently upright and does an impermissible act, in this case concealing is appropriate. Therefore, with regard to concealing, one should look towards

where the benefit lies. It is not appropriate to conceal a person that is renowned for his evil and corruption. As for the one who is apparently upright, but he does whatever he does, this is the one who it is recommended to cover.

From the Benefits of the Hadeeth:

The encouragement of aiding the Muslim servant and that Allaah, The Exalted, aids the servant according to the degree that he aids his brother due to his statement ﷺ,

اللَّهُ فِي عَوْنَى الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنَى أَخِيهِ

“Allaah is in aid of the servant so long as the servant is in aid of his brother.”

Some of the people relay this statement as, “maa daa mal ‘abd,” but the correct wording is مَا كَانَ الْعَبْدُ فِي عَوْنَى أَخِيهِ “maa kaanal ‘abd fee ‘awni akheehi,” as he ﷺ stated it.

From the Benefits of the Hadeeth:

The encouragement of seeking knowledge due to his statement ﷺ,

مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا، سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ

“Whoever traverses a path seeking knowledge, Allaah will make a path to Paradise easy for him.”

The explanation has already preceded explaining this path, and it is two types: Literal and figurative.

From the Benefits of the Hadeeth:

The virtue of the people gathering to recite the *Qur'aan* due to his statement,

وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِّنْ بُيُوتِ اللَّهِ.

“No people gather in one of the houses of Allaah reciting the Book of Allaah...”

From the Benefits of the Hadeeth:

Reaping this reward does not occur except that they gather in the House of Allaah i.e. in one of the *Masaajid* so that they can attain being in a noble place, and the most virtuous of places are the *Masaajid*.

From the Benefits of the Hadeeth:

A clarification of reaping this great reward. Tranquility descends upon them, and it is serenity of the heart. Mercy envelopes them, i.e. the angels surround and encircle them meaning that they encompass them from all sides. Allaah mentions them amongst the angels that are with Him since they mentioned Allaah, The Exalted, in a gathering, and Allaah, The Exalted, has mentioned in a *Hadeeth Qudsee*,

مَنْ ذَكَرَ فِي مَلَأً ذَكْرَهُ فِي مَلَأٍ خَيْرٌ مِّنْهُمْ

“Whoever mentions Me in a gathering, I shall mention him in a better gathering.”⁷⁸

From the Benefits of the Hadeeth:

A person's lineage is not beneficial if it is not accompanied by righteous actions due to his statement,

⁷⁸ Al-Bukhaaree #7405; Muslim #2675

”وَمَنْ بَطَّأَ بِهِ عَمَلًا لَمْ يُسْرِعْ بِهِ نَسْبَةً.“

“Whosoever is slowed down by his actions will not be sped forward
by his lineage.”

From the Benefits of the Hadeeth:

It is appropriate that a person is not dazzled with himself and conceited. He should focus on his righteous actions until he reaches the highest levels.



Hadeeth Number Thirty-Seven:

The Excellence & Mercy of Allaah, The Exalted

Text of the Hadeeth

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فِيمَا يَرُوِيهِ عَنْ رَبِّهِ تَبَارَكَ وَتَعَالَى قَالَ:

إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيَّئَاتِ ثُمَّ بَيَّنَ ذَلِكَ: فَمَنْ هُمْ بِحَسَنَةٍ فَلَمْ يَعْمَلُهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هُمْ بِهَا فَعَمِلُهَا كَتَبَهَا اللَّهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِ مِائَةٍ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَإِنْ هُمْ بِسَيِّئَةٍ فَلَمْ يَعْمَلُهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هُمْ بِهَا فَعَمِلُهَا كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً.“ رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ فِي صَحِيحِهِمَا بِهَذِهِ الْحُرُوفِ.

On the authority of Ibn 'Abbaas ﷺ, on the authority of the Messenger of Allaah ﷺ from what he relayed from His Lord, The Blessed, The Exalted, that He said:

“Surely, Allaah has recorded the good and evil deeds. He then clarified that. So whoever intended to do a good deed but does not carry it out, Allaah records it with Himself as a full and complete good deed. If he intended it and carried it out, Allaah records with Himself as ten good deeds up to seven hundred, up to many times multiplied. If he intended to do an evil deed but does not carry it out, Allaah records it with Himself as a full and complete good deed. If he intended it and carried it out, Allaah records it as

one evil deed.” (Related by Bukhaaree and Muslim in their two *Saheehayn* with this wording)⁷⁹

Explanation:

Hadeeth thirty seven on the authority of Ibn 'Abbaas, ﷺ on the Messenger of Allaah ﷺ from what he relayed on His Lord, The Blessed, The Exalted, that He said,

إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ

“Surely, Allaah has recorded the good and evil deeds.”

When a companion speaks in this fashion, i.e. on the Prophet ﷺ from what he relayed on His Lord, the people of knowledge have named this “Hadeeth Qudsee”. His statement,

إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ

“Surely, Allaah has recorded the good and evil deeds,”

Meaning, he recorded their repercussions and their enactment, so He is the One who has recorded the good and evil deeds. When Allaah, The Exalted, created the pen, He said to it,

”اَكُتُبْ.” قَالَ: ”رَبٌّ وَمَاذَا اَكُتُبُ.” قَالَ: ”اَكُتُبْ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ.” فَجَرَى فِي تِلْكَ السَّاعَةِ بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ.

⁷⁹ Al-Bukhaaree #6491; Muslim #131; Imaam Ahmad in al-Musnad #2519, #2828

“Write”. It said, “My Lord, what shall I write?” He said, “Write what will occur until the Day of Resurrection”. So at that hour, it preceded to write what would occur until the Day of Resurrection.⁸⁰

It is apparent from the context of the *Hadeeth* that what is intended by writing is the secondary writing, and it is the writing of repercussions due to his statement,

ثُمَّ يَبَيِّنُ ذَلِكَ

“He then clarified that,”

Which means he explained it in detail, then he said,

فَمَنْ هُمْ بِحَسَنَةٍ فَلَمْ يَعْمَلُوهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً

“So whoever intended to do a good deed but does not carry it out, Allaah records it with Himself as a full and complete good deed.”

Intent meaning aim, a person’s aim was to do a good deed, but he did not carry it out.

Therefore, in this *Hadeeth*, Allaah recorded a full and complete good deed meaning that it is not reduced. The proofs indicate that if a person intends to do a good deed but does not carry it out because he was incapacitated after he was set to do it, a complete reward will be written for him due to His statement, The Blessed, The Exalted:

⁸⁰ Imaam Ibn Abe ‘Aasim in *Kitaabus-Sunnah* #104; Aboo Daawood #4700; at-Tirmidhee #2155 and the *Hadeeth* is *Saheeh*.

﴿ وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَحْدَدْ فِي الْأَرْضِ مُرَاغِمًا كَثِيرًا وَسَعَةً وَمَنْ
تَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ
أَجْرُهُ عَلَى اللَّهِ ﴾

“He who emigrates in the cause of Allaah will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant unto Allaah and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allaah.”

[Sooratun- Nisaa (4): 100]

As for if he intends to do it but is turned from it due to laziness or other such things, then that is the case. Also within this *Hadeeth* is the recording of a complete good deed based on his good intention. He said,

وَإِنْ هُمْ بِهَا فَعَمِلُهَا كَتَبَهَا اللَّهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِ مِائَةٍ
ضِعْفٌ إِلَى أَضْعَافٍ كَثِيرَةٌ

“If he intended it and carried it out, Allaah records with Himself as ten good deeds up to seven hundred, up to many times multiplied.”

If he intended it, carried it out, and perfected the action by it being sincerely for Allaah and in accordance with the *Sunnah* of the Messenger of Allaah ﷺ, Allaah will record it as ten good deeds up to seven hundred times, up to many times multiplied. This multiplication is in accordance to the excellence of the action and the level of sincerity. This is an excellence and virtue from Allaah, The Glorified, The Exalted. He, The Exalted said:

﴿مَثَلُ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنْبُلَةٍ مِائَةً حَبَّةً وَاللَّهُ يُضَعِّفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ﴾

عَلِيهِ

“The likeness of those who spend their wealth in the way of Allaah is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allaah gives manifold increase to whom He wills. And Allaah is All-Sufficient for His creatures' needs, All-Knower.”

[Sooratul- Baqarah (2): 261]

And He said,

وَإِنْ هُمْ بِهَا فَعَمِلُهَا كَتَبَهَا اللَّهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِ مِائَةٍ ضِعْفٌ إِلَى أَضْعَافٍ كَثِيرٌ، وَإِنْ هُمْ بِسَيِّئَةٍ فَلَمْ يَعْمَلُهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هُمْ بِهَا فَعَمِلُهَا كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً

“If he intended to do an evil deed but does not carry it out, Allaah records it with Himself as a full and complete good deed. If he intended it and carried it out, Allaah records it as one evil deed.”

If he intended to do an evil deed but does not carry it out, Allaah records a complete good deed for him. That is, if he leaves it for the sake of Allaah as has come in some wordings,

لَا إِلَهَ إِلَّا كَهْنَاهَا مِنْ جَرَائِي

“Because he left it for My behalf,” ⁸¹

⁸¹ Muslim #129

Meaning: for My sake. The proofs indicate that the person who intended to do an evil deed but does not carry it out is divided into three types:

1. He tries to carry it out and strives for it, but he does not achieve it. A complete sin is written against this one.
2. He intends to do it then he refrains, not from fear of Allaah, because of his own self. There is nothing written for or against this.
3. He abandons it for the sake of Allaah, The Mighty, The Majestic, fearing Him. This, as has come in the *Hadeeth*, Allaah records a complete good deed.

He said,

وَإِنْ هَمْ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً

“If he intended it and carried it out, Allaah records it as one evil deed.”

Testifying to this is His statement, The Exalted,

﴿ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُبْخَرُ إِلَّا مِثْلَهَا ﴾

“Whoever brings a good deed shall have ten times the like thereof his credit, and whoever brings an evil deed shall only be recompensed with the like thereof.”

[Sooratul- An'aam (6): 160]

This is the verdict regarding evil deeds. It is regarded as one evil deed in *Makkah* and outside of it in every time, except the sacred

months, and it is greater and more severe in *Makkah*. Due to this Allaah, The Exalted, said,

﴿ وَمَنْ يُرِدْ فِيهِ بِالْحَادِبَةِ نُذْقَهُ مِنْ عَذَابِ أَلِيمٍ ﴾

“And whoever inclines to evil actions therein, We shall cause him to taste a painful torment.”

[Sooratul- Hajj (22): 25]

The scholars have stated good and evil deeds are multiplied in every virtuous time and place. The good deeds are multiplied by their number and the evil deeds are multiplied by their mode of conduct, and not their number due to His statement, The Exalted:

﴿ مَنْ جَاءَ بِالْخَيْرِ فَلَهُ عَشْرُ أَمْثَالِهِ ﴾

“And whoever brings an evil deed shall only be recompensed with the like thereof.”

[Sooratul- An'aam (6): 160]

This *Hadeeth* that the author has conveyed, may Allaah bestow mercy upon him—that Allaah records it as one evil deed, the author stated, “Related by Bukhaaree and Muslim in their two *Saheehayn* with this wording. i.e. the author, may Allaah bestow mercy upon him, conveyed the *Hadeeth* with its (exact) wording and then emphasized that due to what this *Hadeeth* contains of marvelous glad tidings and superb excellence.”

From the Benefits of the *Hadeeth*:

Hadeeth 'Abdullaah ibn 'Abbaas ﷺ, on the Messenger of Allaah ﷺ from what he relayed on His Lord: The Prophet ﷺ is relaying on his Lord and what he relays on his Lord has been named by the people of knowledge 'Hadeeth Qudsee.'

From the Benefits of the Hadeeth:

Allaah, The Glorious, The Exalted, has prescribed a recompense for the good deeds and a recompense for the evil deeds. This is from His completion and of justice and precision regarding the affairs, The Majestic, Most High.

From the Benefits of the Hadeeth:

This distinction between intending to do a good deed and intending to do an evil deed. If a person intends to do a good deed but does not carry it out, Allaah records it with Himself as a complete good deed. When he leaves off the action without an excuse, He records it with Himself as a complete good deed because of his intention. If it is from his norm to do the action but he leaves it due to an excuse, a complete reward is written for him because of his intention and action due to the Hadeeth,

مَنْ مَرِضَ أَوْ سَافَرَ كُتِبَ لَهُ مَا كَانَ يَعْمَلُ صَحِيحًا مُقِيمًا

“Whoever is sick or traveling, it is written for him as if he was doing the action healthy and as a resident.”⁸²

As for the one who intends to do an evil deed but leaves it for the sake of Allaah, The Mighty, The Majestic, it is written with Him as a complete good deed. If he leaves it, i.e. the evil deed because of refraining himself and not for the sake of Allaah, it is not written for or against him. If he leaves it because he was incapacitated, the sin of doing it is written against him due to his intention. If he is in the midst of carrying it out but is prevented after striving for it, the punishment of the complete evil deed is recorded against him due to the statement of the Prophet ﷺ,

⁸² Al-Bukhaaree #2996 and in another narration with the wording, “When the servant becomes sick or he travels then it is written for him as if he is doing the action of a healthy resident.” Imaam Ahmad in *al-Musnad* #19567

إِذَا التَّقَيْ مُسْلِمٌ بِمُسْلِمٍ هُمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ هَذَا الْقَاتِلُ فَمَا بِالْمَقْتُولِ؟ قَالَ: إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ

“If two Muslims meet each other with their swords then the killer and the murdered are in the Fire.” They said, “O Messenger of Allaah, this is the killer but why the murdered?” He said, “Because he was striving to kill the other.”⁸³



⁸³ Al-Bukhaaree #31; Muslim #2888

Hadeeth Number Thirty-Eight:

Worship for the Sake of Allaah is a Means of Attaining Nearness to Him & His Love

Text of the Hadeeth

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

”إِنَّ اللَّهَ تَعَالَى قَالَ: مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنَتُهُ بِالْحَرْبِ، وَمَا تَقْرَبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُهُ عَلَيْهِ، وَلَا يَزَالُ عَبْدِي يَتَقْرَبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبَصِّرُ بِهِ، وَيَدُهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلُهُ الَّتِي يَمْشِي بِهَا، وَلَئِنْ سَأَلَنِي لِأُعْطِيَنَّهُ، وَلَئِنْ اسْتَعَاذَنِي لِأُعْيَدَنَّهُ.“ رَوَاهُ البُخَارِيُّ.

On the authority of Aboo Hurayrah ﷺ that he said:

The Messenger of Allaah ﷺ said, “Surely, Allaah, The Exalted, said, ‘Whoever shows enmity to an ally of Mine, I have waged war upon him. My servant does not draw near to Me with anything more beloved to Me than what I have obligated upon him. My servant continues to draw near to Me with the voluntary acts until I love him. Once I love him, I am his hearing with which he hears, his sight with which he sees, his hand with which he grasps, and his foot with which he walks. Were he to ask of Me, I would surely grant it to him. If he were to seek refuge with Me, I would surely protect him.’” (Related by Bukhaaree) ⁸⁴

⁸⁴ Al-Bukhaaree #6502

Explanation:

His statement,

إِنَّ اللَّهَ تَعَالَى قَالَ: مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنَهُ بِالْحَرْبِ

“Surely, Allaah, The Exalted, said, ‘Whoever shows enmity to an ally of Mine, I have waged war upon him.’”

This *Hadeeth* is a *Hadeeth Qudsee* since the Prophet ﷺ is relaying it to His Lord. Every *Hadeeth* that the Prophet ﷺ relayed to his Lord has been named by the people of knowledge “*Hadeeth Qudsee*.”

Enmity is the opposite of alliance. Ally is the opposite of enemy. His allies, The Glorified, The Exalted, are the believers and those that fear him. The evidence for this is His statement, The Exalted:

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا يَحْوِفُ عَلَيْهِمْ وَلَا هُمْ تَحْزَنُونَ
الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ﴾

“No doubt, surely the allies of Allaah, no fear shall befall them nor shall they grieve. Those who believed in Allaah and used to fear Allaah.”
[Soorah Yoonus (10): 62 – 63]

His statement,

آذَنَهُ

“I have waged,”

Meaning: I have notified and informed i.e. I have openly declared war upon him. Therefore, whoever has enmity for an ally of Allaah, Allaah, The Exalted, has waged war, and the war is with Allaah. He, The Blessed, The Exalted, then mentioned the means of becoming an ally. So he said,

وَمَا تَقْرَبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُهُ عَلَيْهِ

“My servant does not draw near to Me with anything more beloved to Me than what I have obligated upon him,”

Meaning: There is no one that worships Me with anything more beloved to Me than what I have obligated upon him since worship brings nearness to Allaah, The Glorious, The Exalted. For example, two obligatory *Rak’ahs* are more beloved to Allaah than two voluntary *Rak’ahs*. A *Dirham* of *Zakaat* is more beloved to Allaah than a *Dirham* of charity. Fasting in *Ramadhaan* is more beloved to Allaah than voluntary fasts, and so on and so forth. As a result, Allaah, The Exalted, has made the obligatory acts incumbent in worship, and this emphasizes their importance and His Love for them.

عَبْدِي يَتَقْرَبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ

“My servant continues to draw near to Me with the voluntary acts until I love him.”

The verb يَزَالُ “continues” indicates continuity, meaning that he persists.

عَبْدِي يَتَقْرَبُ إِلَيَّ بِالنَّوَافِلِ

“My servant continues to draw near to Me with the voluntary acts,”

Meaning: After the obligatory acts **حَتَّى أَحِبَّهُ** “until I love him.”

“Until” here is possibly the goal or possibly a motivation, according to the first, the meaning is: Its nearness to Allaah leads him to Allaah’s love. According to the second, the meaning is: He does not cease to draw near to me with the voluntary acts and this drawing near is a reason for His love. The objective (of both) is one.

فَإِذَا أَحِبْتَهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ

“Once I love him, I am his hearing with which he hears,”

Meaning: He will direct everything that he hears so that he only hears what is good for him. The meaning is not that Allaah will become a person’s hearing since the hearing of a person is one of his (i.e. man’s) attributes, i.e. the attributes of man were created after they did not exist. It is one of his attributes i.e. of man. Likewise is said regarding,

وَبَصَرَهُ الَّذِي يُبَصِّرُ بِهِ

“His sight with which he sees,”

Meaning: Allaah directs what he sees so that he only sees good and only peers at good.

وَيَدَهُ الَّتِي يَبْطِشُ بِهَا

“His hand with which he grasps,”

The same is said about this as was previously stated about hearing. Allaah, The Exalted, directs his holding and actions with his hand so that he does not act except in good.

وَرِجْلُهُ الَّتِي يَمْشِي بِهَا

“And his foot with which he walks,”

Meaning: He also directs his walking so that he only walks toward the good.

وَلَئِنْ سَأَلَنِي

“Were he to ask of Me,”

Meaning: Supplicate to Me for something or request something from Me, I would grant it to him.

وَلَئِنْ اسْتَعَاذَنِي لِأُعِينَكُمْ

“If he were to seek refuge of Me, I would surely protect him.”

Thus, he mentioned the request that will grant him what he seeks and refuge that would save him from being deserted. It (i.e. this Hadeeth) explains that He, The Glorious, The Exalted, will grant the one who draws near to Him with voluntary acts what he asks and will grant him refuge when he seeks sanctuary.

From the Benefits of the Hadeeth:

Firstly—and I mean from the benefits of Hadeeth 38—the affirmation that Allaah possesses alliances, The Mighty, The Majestic, i.e. Allaah, The Exalted, has allies. This is proven by the Noble Qur'aan. Allaah, The Exalted, said:

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا يَخْفَى عَلَيْهِمْ وَلَا هُمْ تَحْرُثُونَ ﴾
﴿الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ﴾

“No doubt, surely the allies of Allaah, no fear shall befall them nor shall they grieve. Those who believed in Allaah and used to fear Allaah.”

[Soorah Yoonus (10): 62-63]

From the Benefits of the Hadeeth:

The nobility of these allies with Allaah since Allaah has waged war against those who show enmity towards them.

From the Benefits of the Hadeeth:

Having enmity for the allies of Allaah is from the major sins since Allaah has waged war against it.

From the Benefits of the Hadeeth:

The obligatory acts are more beloved to Allaah than the voluntary acts due to His statement,

وَمَا تَقْرَبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُهُ عَلَيْهِ

“My servant does not draw near to Me with anything more beloved to Me than what I have obligated upon him.”

From the Benefits of the Hadeeth:

The implication is that the commandments of Allaah, The Mighty, The Majestic, are of two types: obligatory and voluntary.

From the Benefits of the Hadeeth:

Affirming love for Allaah, The Mighty, The Majestic, due to His statement,

أَحَبَّ إِلَيَّ مِمَّا أَفْرَضْتَهُ عَلَيْهِ

“More beloved to Me than what I have obligated upon him.”

Love is an independent attribute of Allaah's Essence, The Glorious, The Exalted. From its fruits is treating the beloved well, rewarding him, and drawing him near to Allaah, The Mighty, The Majestic.

From the Benefits of the Hadeeth:

Actions themselves are virtuous.

From the Benefits of the Hadeeth:

The implication of the view of *Ahlus Sunnah wal Jamaa'ah* that *Eemaan* (faith) increases and decreases since actions are from *Eemaan* (faith). Therefore, if they have superiority due to Allaah's love for them, it is incumbent from this that *Eemaan* (faith) increases and decreases according to its (i.e. the actions') superiority.

From the Benefits of the Hadeeth:

Because of the love of Allaah, The Mighty, The Majestic, a servant is guided in his hearing, sight, hand, and foot as a support from Allaah, The Mighty, The Majestic.

From the Benefits of the Hadeeth:

The more a person draws near to Allaah with righteous actions, the more likely his supplication is to be answered and his being granted protection in what he seeks refuge in Allaah due to His statement in the *Hadeeth*,

وَلَئِنْ سَأَلَنِي لِأُعْطِيهِ، وَلَئِنْ اسْتَعَاذَنِي لِأُعِذَّنَهُ

“Were he to ask of Me, I would surely grant it to him. If he were to seek refuge of Me, I would surely protect him.”



Hadeeth Number Thirty-Nine:

Pardoning Mistakes, Forgetfulness, & what is Done under Duress

Text of the Hadeeth

عَنْ أَبْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: **“إِنَّ اللَّهَ تَحْاوَزَ لِي عَنْ أُمَّتِي الْخَطَا، وَالنُّسُيَانَ، وَمَا اسْتُكْرِهُوَا عَلَيْهِ.** **حَدِيثٌ حَسَنٌ رَوَاهُ أَبْنُ مَاجَهَ وَالْبَيْهَقِيُّ وَغَيْرُهُمَا.**

On the authority of Ibn 'Abbaas ﷺ that the Messenger of Allaah ﷺ said:

“Allaah has pardoned, for me, my Ummah: (Their) mistakes, (their) forgetfulness, and what they have done under duress.” (Related by Ibn Maajah, Bayhaqee, and others)⁸⁵

Explanation:

His statement **تَحَاوَزَ** “pardoned” meaning absolved. **الْخَطَا** “Mistakes” are doing something without an intention. **النُّسُيَانَ** “Forgetfulness” is

⁸⁵ Ibn Maajah #2035; Imaam Ibn Hibbaan in *al-Mawaarid adh-Dhamaan* #1498; ad-Daaraqutnee #33-(170-171/4); Imaam al-Haakim in *al-Mustadrak* #2855; Imaam al-Albaanee ﷺ declared it *Saheeh* in *Irwa'a ul-Ghaleel* 82-(123/1)

the heart being negligent of something well known. اسْتُكْرٌ “Duress” is a person being coerced and compelled. The Prophet ﷺ explained that Allaah has pardoned these three things for this Ummah. The Qur'aan has proven this. Allaah, The Exalted, has said,

﴿ رَبَّنَا لَا تُؤَاخِذْنَا إِن كُسِّيْنَا أَوْ أَخْطَأْنَا ﴾

“Our Lord! Do not take us to account if we forget or make mistakes.”

[Sooratul- Baqarah (2): 286]

He, The Exalted, said,

﴿ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكُنْ مَا تَعْمَدُتُ قُلُونُكُمْ ﴾

“And there is no sin on you concerning that in which you made a mistake except in regard to what your hearts deliberately intend.”

[Sooratul- Ahzaab (33): 5]

He, The Exalted, said,

﴿ مَن كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌ بِإِلَيْمَدِنَ وَلَكِنْ مَنْ شَرَحَ بِالْكُفُرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴾

“Whoever disbelieved in Allaah after his belief, except him who is forced thereto and whose heart is at rest with faith, but such as open their breasts to disbelief, on them is wrath from Allaah, and theirs will be a great torment.”

[Sooratun- Nahl (16): 106]

From the Benefits of the Hadeeth:

From them is the expansiveness of the mercy of Allaah, The Mighty, The Majestic, and that His Mercy precedes His anger.

From the Benefits of the Hadeeth:

If a person commits a mistake, he will not be taken to account for it. If it is impermissible, it is not considered a sin, there is no expiation, nor is the worship being carried out void. As for his leaving off an obligation, the sin is lifted from him, but it is incumbent to fulfill the obligation.

From the Benefits of the Hadeeth:

Whoever is compelled to do something, be it statement or action, he is not taken to account due to his statement,

وَمَا اسْتُكْرِهُوا

“And what they have done under duress.”

This is general, regardless if he is forced to do an action or make a statement. There is no evidence for those who distinguish between being forced to do an action or forced to make a statement, but if a person is forced to transgress the rights of a person, he is to be dealt with according to the requirements of the legislative evidences.

For example, if a person is forced to kill another person, the one who forced him and the forced are killed since compulsion does not permit killing another. It is neither possible nor permissible for a person to spare a life at the annihilation of another.



Hadeeth Number Forty:

This Life is Medium & a Field of Cultivation for the Hereafter

Text of the Hadeeth

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَنْحَدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ بِمَنْكِبِي فَقَالَ:

”كُنْ فِي الدُّنْيَا كَانِكَ غَرِيبٌ أَوْ عَابِرٌ سَيِّلٌ.“

وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَالَى عَنْهُمَا يَقُولُ: ”إِذَا أَمْسَيْتَ فَلَا تَتَنْتَظِرُ الصَّبَاحَ،
وَإِذَا أَصْبَحْتَ فَلَا تَتَنْتَظِرُ الْمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ وَمِنْ حَيَاتِكَ
لِمُوْتِكَ.“ رَوَاهُ الْبَحَارِيُّ.

On the authority of Ibn 'Umar ﷺ that he said:

The Messenger of Allaah ﷺ took me by my shoulder and said, “Be in this life as if you are a stranger or a wayfarer.”

Ibn 'Umar ﷺ used to say, “In the evening do not expect to live to the morning, and in the morning do not expect to live to the evening. Take from your health for your illness and from your life for your death.” (Related by Bukhaaree) ⁸⁶

⁸⁶ Al-Bukhaaree #6316, at-Tirmidhee #333, Imaam Ahmad in *al-Musnad* #6156; Ibn Maajah #4114

Explanation:

On the authority of Ibn 'Umar, رضي الله عنهما that he said,

أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ بِمَنْكِي

"The Messenger of Allaah ﷺ took me by my shoulder,"

Meaning: He grabbed his shoulders in order to grasp his attention and so that he could memorize what he was saying. So he said to him,

كُنْ فِي الدُّنْيَا كَائِنًا غَرِيبًا أَوْ عَابِرًا سَيِّلًا

"Be in this life as if you are a stranger or a wayfarer."

The stranger is the one who is in a land and he is not from its people or he is a wayfarer. He is the one who passes through a land and he is passing by as a traveler. The likes of these—I mean the stranger and the wayfarer—he does not take this land as a residence or an abode since he is a traveler. Therefore, this admonishment took the effect on 'Abdullaah ibn 'Umar رضي الله عنهما that it had on his heart. Due to this, he would say,

إِذَا أَمْسَيْتَ فَلَا تَتَنَظِّرُ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ فَلَا تَتَنَظِّرُ الْمَسَاءَ

"In the evening do not expect to live to the morning, and in the morning do not expect to live to the evening,"

Meaning: If the evening comes do not say, "I am going to live to the morning." How many people live through the evening and do not live to the morning? Likewise is his statement,

وإذاً أصبحتَ فلا تُتَّسِّرِ المسَاءَ

“And in the morning do not expect to live to the evening.”

How many people live through the morning and do not live to the evening? Ibn ‘Umar’s intent in that: A person should utilize the opportunity to do righteous actions so that he does not waste and neglect it without realizing it.

He said,

وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ

“Take from your health for your illness,”

Meaning: Strive in your health before your illness. So long as a person is healthy, it is easy for him to do actions since he is healthy, has an open chest and a cheerful soul. The sickly has a constricted chest and his soul is not cheerful so it is not easy for him to do actions.

وَمِنْ حَيَاةِكَ لِمُوتِكَ

“And from your life for your death,”

Meaning: Utilize your life so long as you are living because once a person dies, his actions are cut off. It is authentically reported on the Prophet ﷺ that he said

إِذَا مَاتَ الْإِنْسَنُ قَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةِ أَشْيَاءِ صَدَقَةٍ
جَارِيَةٍ أَوْ عِلْمٍ يُتَنَفَّعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُونَ لَهُ

“When a person dies, all of his actions are cut off except three: A continuous charity, knowledge that is beneficial, and a righteous child that supplicates for him.”⁸⁷

From the Benefits of the Hadeeth:

It is not appropriate that a person takes this life as a permanent place of residence due to his statement,

كُنْ فِي الدُّنْيَا كَائِنًا غَرِيبًا أَوْ عَابِرًا سَيِّلًا

“Be in this life as if you are a stranger or a wayfarer.”

From the Benefits of the Hadeeth:

It is appropriate for the one who has intellect so long as he remains (alive) and has good health that he strives to do actions before he dies, and his actions are cut off.

From the Benefits of the Hadeeth:

It is appropriate that the teacher utilizes those means that will grasp the attention of the one he is speaking to since the Prophet ﷺ grasped the shoulders of ‘Abdullaah ibn ‘Umar.

From the Benefits of the Hadeeth:

The virtue of ‘Abdullaah ibn ‘Umar ﷺ since he was affected by the admonition from the Messenger of Allaah ﷺ.



⁸⁷ Muslim #1631; Aboo Daawood #2880; Sharhus Sunnah #139

Hadeeth Number Forty-One:

The Sign of Eemaan

Text of the Hadeeth

عَنْ أَبِي مُحَمَّدٍ عَبْدِ اللَّهِ بْنِ عَمْرُو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

”لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوَاهُ تَبَعًا لِمَا جَنَّتُ بِهِ.“
حدیث حسن صحیح رویناه فی کتاب الحجۃ بایسناد صحیح.

On the authority of Aboo Muhammad ibn ‘Abdullaah ibn ‘Amr ibn al-‘Aas ﷺ that he said:

The Messenger of Allaah ﷺ said, “None of you will believe until his desires are in accordance with what I came with.” (Hadeeth Hasan Saheeh. We have relayed in Kitaabul-Hujjah with an authentic chain of transmission) ⁸⁸

⁸⁸ Sharhus-Sunnah of Imaam al-Baghawee #104; al-Haafidh Aboo Bakr Ahmad Ibn ‘Alee al-Khateeb al-Baghdaadee in Tareekhu Baghdaad 369/4; Tarjamah Ahmad ibn Muhammad Aboo Haamid al-Asfarinee #2239; Imaam Ibn Abee ‘Aasim in Kitaabus-Sunnah #15; All chains of narrations connected to Nu’aym Ibn Hammad al-Khuzaa’ee Aboo Abdullaah al-Marwazee are considered weak and al-Haafidh Ibn Hajar said in at-Taqqreeb #7166, “Honest, but he makes many mistakes. He is a Faqeeh in the laws of inheritance.” Da’eef. Imaam al-Albaanee (?) declared it Da’eef in Dhilalul-Jannati fee Takreejus-Sunnati #15-(30/1) likewise Imaam Ibn Rajab in Jammi’ul-Uloom #393-395/2; and many others from the people of Hadeeth besides these two.

Explanation:

His statement, لا يُؤْمِنُ "None of you will believe," i.e. he does not believe with complete *Eemaan* (faith). The intent is not negating his *Eemaan* (faith) in totality. His statement, حَتَّىٰ يَكُونَ هَوَاهُ "Until his desires are," i.e. his inclination and his intentions تَبَعًا لِمَا جِئْتُ بِهِ "in accordance with what I came with," i.e. in accordance with what he came with of legislation, so do not turn to anything else. The author said, "Hadeeth Hasan Saheeh. We have relayed in *Kitaab al-Hujjah* with an authentic chain of transmission."

From the Benefits of the Hadeeth:

A person's *Eemaan* (faith) may decrease when he curtails some of its obligations due to his statement,

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ

"None of you will believe until his desires are in accordance with what I came with."

This is according to what is found in the legislation. It is not for a person to negate someone's *Eemaan* (faith) because he saw him committing a sin until he has legislative evidence.

From the Benefits of the Hadeeth:

The obligation of submitting to what the Prophet ﷺ came with.

From the Benefits of the Hadeeth:

It is obligatory to abandon a person who is upon his desires opposing the legislation of Allaah.

From the Benefits of the Hadeeth:

Eemaan (faith) increases and decreases, as is the methodology of *Ahlus Sunnah wal Jamaa'ah*.



Hadeeth Number Forty-Two:

The Infinite Extent of Forgiveness of Allaah, The Exalted

Text of the Hadeeth

عَنْ أَنْسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَقُولُ:

”قَالَ اللَّهُ تَعَالَى: يَا بْنَ آدَمَ إِنَّكَ مَا دَعَوْتِنِي، وَرَحْوَتِنِي غَفَرْتُ لَكَ عَلَى مَا كَانَ مِنْكَ وَلَا أُبَالِي، يَا بْنَ آدَمَ إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابَ الْأَرْضِ خَطَايَا، ثُمَّ لَقَيْتَنِي لَا تُشْرِكُ بِي شَيْئاً، لَأَتَيْتَكَ بِقُرَابِهَا مَعْفِرَةً.“ رَوَاهُ التَّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

On the authority of Anas ibn Maalik ﷺ who said:

I heard the Messenger of Allaah ﷺ saying, “Allaah, The Exalted, has said: ‘O son of Aadam, whatever you call upon Me for, and hope of Me, I shall forgive you for what you have done and I shall not mind. O son of Aadam, were your sins to reach the clouds of the sky and then you were to ask forgiveness of Me, I would forgive you. O son of Aadam, were you to come to Me with sins nearly as great as the earth and you were then to face Me not committing *Shirk* (ascribing partners to Allaah) in anything, I would bring you

forgiveness nearly as great as it." (Related by Tirmidhee and he graded it as 'Hasan Saheeh') ⁸⁹

Explanation:

This is from the Ahaadeeth al-Qudsiyyah that the Prophet ﷺ narrated on his Lord. He, The Majestic, The Most High, said,

يَا بْنَ آدَمَ
“O son of Aadam,”

All of the sons of Aadam are being spoken to.

إِنَّكَ مَا دَعَوْتِنِي، وَرَجَوْتِنِي غَفَرْتُ لَكَ
“Whatever you call upon Me for, and hope of Me, I shall
forgive you.”

مَا “Whatever” here is conditional, meaning: Whenever you call upon Me, and hope of Me. دَعَوْتِنِي “You call upon Me,” i.e. you ask Me to forgive you. وَرَجَوْتِنِي “Hope of Me,” i.e. you have hoped for My Forgiveness without going into despair and giving up hope. غَفَرْتُ لَكَ “I shall forgive you.” This is the result of the condition. Forgiveness is the covering of sins and the relinquishing of sins, i.e.

⁸⁹ At-Tirmidhee #3540, Saheeh bi Ghayrihi; authenticated by Imaam al-Albaanee رحمه الله in Saheeh Sunan at-Tirmidhee #2805(175-176/3) Refer to as-Saheehah #127(199-200/1)

Allaah covering your sins from the people and pardoning you without punishing you.

And His saying,

عَلَى مَا كَانَ مِنْكَ وَلَا أُبَالِي

“For what you have done and I shall not mind,”

Meaning: For what you have done of sin. And this is born witness to by His statement, The Exalted:

﴿ قُلْ يَعِبَادِي الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ ﴾

﴿ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ حَيِّيًا إِنَّهُ هُوَ الْغَفُورُ الْرَّحِيمُ ﴾

“Say: ‘O my servants who have transgressed against themselves (by committing evil deeds and sins)! Do not despair from the Mercy of Allaah. Verily, Allaah forgives all sins. Truly, He is Oft Forgiving, Most Merciful.”

[Sooratuz-Zumar (39): 53]

يَا بْنَ آدَمَ لَوْ بَلَغْتُ ذُنُوبَكَ عَنَّا نَسِمَاءٌ

“O son of Aadam, were your sins to reach the clouds of the sky,”

Meaning: If they reach the uppermost part of the sky,

ثُمَّ اسْتَغْفِرَتِنِي غَفَرْتُ لَكَ

“And then you were to ask forgiveness of Me, I would forgive you,”

Meaning: No matter how much the sins are, even if they have reached the sky due to their abundance and then you sought forgiveness from Allaah with truthfulness, sincerity, and showing that you are in need (of Allaah), I would forgive you.

يَا بْنَ آدَمَ إِنَّكَ لَوْ أَتَيْتَنِي بِقُرُبَابِ الْأَرْضِ خَطَايَا، ثُمَّ لَقِيْتَنِي لَا تُشْرِكُ بِي
شَيْئًا، لَأَتَيْتُكَ بِقُرُبَابِهَا مَغْفِرَةً

“O son of Aadam, were you to come to Me with sins nearly as great as the earth and you were then to face Me not committing Shirk (ascribing partners to Allaah) in anything, I would bring you forgiveness nearly as great as it. Nearly as great as it.”

Meaning: Nearly as great as it (i.e. the earth) totally filled. If a person meets his Lord, The Mighty, The Majestic, with nearly as great as the earth i.e. (the earth) filled with sin or nearly as great as it but without Shirk (ascribing partners to Allaah). And due to this he said,

ثُمَّ لَقِيْتَنِي لَا تُشْرِكُ بِي شَيْئًا، لَأَتَيْتُكَ بِقُرُبَابِهَا مَغْفِرَةً

“And you were then to face Me not committing Shirk (ascribing partners to Allaah) in anything, I would bring you forgiveness nearly as great as it.”

Furthermore, this indicates the excellence and virtue of Ikhlaas (sincerity) and that it is a reason for the forgiveness of sins.

From the Benefits of this Hadeeth:

Whenever a person calls upon Allaah for anything or hopes of anything from Allaah, he is forgiven.

From the Benefits of this Hadeeth:

A clarification of the expansiveness of the virtue and excellence of Allaah, The Mighty, The Majestic.

From the Benefits of this Hadeeth:

When a person seeks forgiveness of his Lord from sins, even if the sins are abundant, Allaah will forgive him.

From the Benefits of this Hadeeth:

The virtue and excellence of *Ikhlaas* (sincerity) and that it is a reason for the forgiveness of sins, and He, The Exalted, has said,

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشَرِّكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ﴾

“Surely, Allaah does not forgive that Shirk (ascribing partners to Allaah) is committed with Him and He forgives anything less than that to whom He pleases.”

[Sooratun-Nisaa (4): 48]

Thus, we ask Allaah, The Exalted, that He grants all of us His Forgiveness and Pleasure, and that He grants us Mercy from Him. Surely, He is the Bestowal.

This is the end of the notes on the blessed Forty Ahaadeeth of Imaam an-Nawawee that we encourage the student of knowledge to memorize, understand its meaning, and act in accordance with its requisites. All praise belongs to Allaah, Lord of all in existence. O Allaah, bestow salutations upon our Prophet Muhammad, his Family, and all of his Companions.



Concise Glossary of Useful Terms

'Aqeedah: The word 'Aqeedah is derived from the word 'Aqd which means to tie something tightly. It is also said that 'Aqeedah is the conviction of the heart which becomes manifest in a person's religion. 'Aqeedah is an affair of the heart which entails faith in something and belief in it.

Athar: The statements and actions that have been narrated from the companions and their followers (Taabi'een).

Bid'ah: Whatever is innovated and introduced into the religion that is in opposition to what the Messenger of Allaah and his companions were upon.

Dha'eef: Narrations, which do not fulfill the conditions of either Saheeh (Authentic), or Hasan (sound) narrations are considered Dha'eef (weak).

Dhaahiriyyah: The followers of Imaam Daawood ibn 'Alee al-Aṣfahaanee and Ibn Hazm al-Andalusee who are referred to as Dhaahiriyyah because of their strict apparent (Dhaahir) interpretation of the texts of the Qur'aan and the Sunnah.

'Eed: The 'Eed is a name given to a particular time of year when the people gather in order to celebrate. During this celebration, which occurs annually, the people commonly visit one another and exchange gifts.

'Eesha': The last of the five daily prayers, which is offered at night.

Hasan: Whatever has been conveyed by a trustworthy narrator whose memory has weakened while also not containing any abnormalities (Shudhoodh) or problems ('Ilal).

Hasan/Ghareeb: At-Tirmidhee reconciles between Hasan (sound) and Ghareeb (Isolated) in a single description. Therefore, he says that this prophetic narration is Hasan/Ghareeb because of the different chains of narration. It may come in one chain of narration Hasan while in others it is Ghareeb.

Hasan/Saheeh: At-Tirmidhee reconciles between Hasan (sound) and Saheeh (authentic) in a single description. So he might say that this prophetic narration is Hasan/Saheeh because of one of two reasons: Either he harbored some doubt concerning some of the narrators such that he could not attest to their memory (was it strong or weakened?) and for this reason he mentioned this expression to indicate that the narration is either Hasan or Saheeh. Another possibility is that a prophetic narration comes with at least two different chains of narration, one of them being Hasan while the other is Saheeh such that the expression means Hasan and Saheeh.

Hijrah: A migration from the land of disbelief to the lands of Islaam.

Idhtiraab: Idhtiraab occurs when a prophetic narration is conveyed with multiple chains of narration. These problematic narrations contradict one another, so if it is possible to give precedence to one of the narrations over the others because of the strength of its narrators' memories, or their close association to the Prophet, then in this situation this prophetic narration is no longer considered problematic (Mudhtarib).

Ihdaad: A woman's abstaining from beautification by way of perfume and clothing or whatever might lead towards marriage from clothing or jewelry, or other than that during a prescribed period of mourning following the death of her husband.

Ihsaan: "It is to worship Allaah as if you can see Him; and although you do not see Him, He most certainly sees you."

Imaam: A term that is generally used to refer to the one who leads the prayer. The word is also used to refer to leaders in certain circumstances as well as prestigious scholars.

Irsaal: Irsaal is the statement of a Taabi'ee who says that the Prophet ﷺ said such and such or did such and such.

Islaam: "Islaam is to profess that none has the right to be worshipped except Allaah alone, and that Muhammad (may peace be upon him) is the Messenger of Allaah; that you observe the prayer, pay Zakaah, fast the month of Ramadhaan and perform the Hajj (pilgrimage) to the House, provided you have ability to do so."

Kaafir: The individual who rejects Islaam or disbelieves in Allaah the Mighty and Majestic.

Khabr: Khabr is commonly used as a synonym for the term Hadeeth. It is also said that the Hadeeth is what has been narrated from the Prophet while the Khabr is what has been narrated from other than him.

Mahr: Linguistically the Mahr is the bridal money of a woman. The Mahr is whatever is given as a payment by the husband to his wife at the time of his marriage contract.

Majhool: An individual who is Majhool is a narrator who is unknown amongst the scholars for his seeking knowledge or his zealousness concerning seeking knowledge or traveling in search of it.

Mu'alaq or Mu'allaqan: A prophetic narration containing a disconnected chain of narration.

Mudhtarib: A problematic prophetic narration that has been reported with many different narrations that cannot be reconciled.

Munqati'a: This means that part of the chain is missing.

Mushrik: A Mushrik is a polytheist, or whoever directs worship to other than Allaah, or an individual who worships others along with Allaah.

Musnad: A prophetic narration with a chain of narration that reaches the Prophet ﷺ.

Ramadhaan: The ninth month in the Islaamic lunar calendar wherein the Muslims observe fasting from before the sun rises until it sets in the evening.

Sadooq: The term Sadooq or truthful is a term used by the scholars to assess the status of those who transmit prophetic narrations.

Saheehayn: A term used to refer to Saheeh al-Bukhaaree and Muslim, which are the most authentic books after the Qur'aan.

Shaahid: A Shaahid is a prophetic narration that shares the same or a similar wording with the original narration transmitted by a different companion. This secondary narration is used as supporting evidence, which affirms the authenticity of the original narration.

Shirk Akbar: The major Shirk that expels a person from the fold of Islaam.

Sunan: A term used by the scholars to describe the books of prophetic narrations that are arranged in accordance with the chapters of Islaamic jurisprudence.

Sunnah: Linguistically the Sunnah is a way or a path, whether that way or path is good or bad. The plural of the word Sunnah is Sunan and the primary use of the word Sunnah is in reference to a way, which is upright and praiseworthy. The Sunnah is also a term that is used to refer to the statements, actions, and tacit approvals of the Prophet – may the peace and blessings of Allaah forever be upon him – as well as the description of physical attributes and character.

Thiqah: The term Thiqah or trustworthy is a term used by the scholars to assess the status of those who transmit prophetic narrations.

'Umrah: The 'Umrah is a lesser pilgrimage (Hajj) which involves proceeding towards the House of Allaah in order to draw closer to Him by offering specific rituals and acts of worship.

Zakaah: The offering of a specific portion of one's wealth in charity after having reached a certain quantity while remaining at or above this quota for the duration of a year. Therefore, if a persons' wealth does not meet this quota, then there is no charity obligatory upon him until his wealth meets these conditions.